

Delay Italian treaty!

On February 22, AMERICA advised delay and caution in the ratification of the proposed Italian peace treaty, which is shortly to be considered in the U. S. Senate. This warning is now all the more timely, in view of the new policy of the United States towards Greece and Turkey. The large and distinguished group of American liberals who form the Committee for a Just Peace with Italy (Charles Poletti, chairman), with headquarters at 515 Madison Avenue, New York 22, N. Y., in a manifesto appearing April 15, denounces the treaty as already obsolete, and asks if it makes sense to try to save Greece and Turkey from communist infiltration and aggressions while we leave Italy to its mercy. They declare:

The treaty makes a nearly bankrupt Italy agree to pay \$350 million in reparations. The treaty gives to Tito's communist government all but one of Italy's coal mines. The treaty also gives to Tito all of Italy's bauxite mines in Istria and nearly all of the great hydro-electric plants developed by Italy in Istria since the last world war.

Certainly Italy deserves better at our hands than this treaty. The Italians are anxious to see the present uncertainty terminated. But uncertainty is better than the permanent establishment of relations which are wholly unacceptable not merely to the Italian people but still more in view of any general European settlement.

Another strike wave?

Observers were fairly well agreed three months ago that the epidemic of strikes which plagued the country last year would not be repeated this spring. Now they are not so sure. With 325,000 telephone workers—ordinarily the most peaceful of people—walking picket lines, with Big Steel negotiations bogged down and talks at Chrysler making little progress, anything can happen between now and June 30, when the Government turns the coal mines back to the operators and the next chapter in the Lewis extravaganza begins. What has occurred to darken the skies which seemed so fair and promising last January? In the first place there is the scandalous rise in living costs which has infuriated workers generally and is leading them to demand action on the wage front from their leaders. There is in the second place the toughened attitude of management toward union demands. Whether or not "big business" is plotting to force unions into unpopular strikes, as CIO President Philip Murray charged recently, may be doubtful; but there is no doubt whatsoever that some business leaders, encouraged by the anti-labor trend in Congress and the weakened financial position of certain unions, are acting in a challenging, high-handed fashion. A good example is the manner in which American Telephone and Telegraph has comported itself in the sterile negotiations with the tele-

phone workers. To these causes of unrest add spectacular first-quarter profits, which are simply out of this world. Although the situation, then, has gravely deteriorated, it is still not hopeless. An impression exists that U. S. Steel will make a last-minute deal with Philip Murray, who is obviously hoping for peace, grant a ten-to-fifteen-cent increase and reduce steel prices at the same time. A gesture of this kind would go a long way toward restoring public confidence in "industrial statesmanship."

Poor basis for friendship

While we are on the subject, it is interesting to speculate on the effects, if any, on industrial relations of business attitudes toward legislation pending in the 80th Congress. On taxes, on the budget, on labor and housing and social security, business is almost solidly opposed to what workers consider to be in their interest. Is it surprising, then, that labor should react by cultivating its old fears and suspicions of management? In his famous speech last November at Chicago, Charles Luckman asked his audience of businessmen: "Why is it that during the past twenty years American business has become identified in the public mind as opposed to everything that spells greater security, well-being or peace of mind for the little guy?" And he answered his question by saying that business earned the reputation by fighting every piece of legislation that favored workers. Is business still earning this reputation? And if so, why should anyone be astonished today if "people don't like Big Business" and if industrial relations are worsening? Imagine how quickly the skies would clear if the National Association of Manufacturers would issue a blast against the atrocious bill reported out by the House Committee on Labor and Education!

Beloved Russian people

A dramatic passage in the correspondence between Pope Pius XII and President Roosevelt, published on the second anniversary of the President's death by his personal Representative at the Vatican, Mr. Myron C. Taylor, projects into bold relief once more the concern of the Catholic Church that her continuing "crusade" against atheistic communism *everywhere* be not confounded with hostility towards the noble Russian people. The President communicates to the Pope his personal "belief" that dictatorship in Russia is less menacing to our common religious ideals than dictatorship in Germany, with the obvious intent of counteracting nazi pressure for Papal support of Hitler's own spurious "crusade." But the Pope has neither the mission nor the intention of choosing between two political evils, both of them long since condemned and neither of them necessary. Instead he seizes the occasion to reiterate to Mr. Taylor the oft-expressed sympathy of the Catholic Church for Holy Russia and its people, op-

pressed (again!) by an unrepresentative government. The distinction between Russia and her *de facto* communist overlords carefully embodied by Pius XI in the encyclical *Divini Redemptoris* (1937) is still controlling:

In making these observations [on atheistic communism] it is no part of Our intention to condemn *en masse* the peoples of the Soviet Union. For them we cherish the warmest personal affection. We are well aware that not a few of them groan beneath the yoke impressed on them by men who in very large part are strangers to the real interests of the country. We recognize that many others were deceived by fallacious hopes. *We blame only the system*, with its authors and abettors, who considered Russia the best-prepared field for experimenting with a plan elaborated decades ago, and who from there continue to spread it from one end of the world to the other.

Catholics, therefore, will find nothing but sheer justice and good sense in Mr. Alexander Kerensky's recent warning (letter to the *New York Times*, April 3, 1947) against the growing tendency of "people and statesmen here to identify 'Russia' with her totalitarian leaders." Mr. Henry Wallace, among others, has notoriously failed to contrast the common good of Russia's "common men," beloved Christian brothers of ours, in overwhelming majority, with the common iniquity perpetrated in their name by their communist conquerors. The just world order towards which Pope Pius XII and Franklin Roosevelt coordinated their "parallel action" during the war waits upon the liberation, not the defeat or extermination of a beloved Russian people.

Slave labor camps in Russia

The world long since came to know the existence of slave labor camps in the Soviet Union. Neither the exact number of camps and penal institutions nor their location was ever disclosed. Yet upon the war's end in Europe, hundreds of thousands of Russians, Ukrainians, Poles, Jews, Kirghiz and Balts remained in the West. Among them were numerous witnesses and former inmates of Soviet penal colonies. Concentration camps were officially introduced in 1918-23 as a means of coercion. In 1929 with the industrialization purges their number greatly increased. The entire system of penal institutions was then grouped into three types: a) "corrective labor camps" for a term of three or more years; b) "corrective labor colonies" for prisoners sentenced to less than three years; c) penal exile, i.e. assigned residence without confinement. The system is under the supervision of

the GULAG, a branch of the NKVD (now MVD—Ministry of Internal Affairs). The word *gulag* is composed of the Russian initials of the title "Chief Administration of Labor Camps, Colonies and Resettlement." The number of camps changes almost monthly. David J. Dallin, in a recent issue of *The New Leader*, attempts a survey of Soviet penal institutions. The latest estimates of prisoners he gives as follows: S. Mora and P. Zwierniak, in *Justice Soviétique*—15,000,000; Victor Kravchenko, in *I Chose Freedom*—20,000,000; Arthur Koestler, in *The Yogi and the Commissar*—17,000,000; W. L. White, in *Report on the Russians*—14,000,000, and Brooks Atkinson, in the *New York Times* July 7, 1946—from 10,000,000 to 15,000,000 people. The newest prisoners include victims of purges in the German-occupied territories and the populations of five liquidated "people's republics" of Volga Germans, Chechen-Ingushs, Kalmyks, Crimean Tartars and Karachayevans. In addition, there are hundreds of thousands of deportees from Ukraine, Poland and the Baltic States. Soviet war prisoners returned from Germany went to slave labor camps. The same happened to displaced persons of Soviet nationality, for whom the search of the MVD in France and Western zones of Germany is systematically conducted with the concurrence of French authorities and some UNRRA officials. Forced labor has become an essential element of the Soviet economy, and a prerequisite of ambitious industrial expansion and military preparedness. For the latter purpose thousands of German POW's are being used. Cardinal Frings, Archbishop of Cologne (the *New York Times*, April 8, 1947) complains that over 2,000,000 German POW's in Russia were never released.

NEA technique

At the Boston Convention of the National Catholic Educational Association, Father William E. McManus of NCWC Department of Education criticized the National Education Association for its malicious propaganda "glorifying public education as the *only* valid expression of American education." And he charged that the NEA

is blocking Federal aid to education by refusing to support a bill which would bring 242.5 million dollars to the public schools and a mere 7.5 million dollars to non-public schools.

Meanwhile, of course, public school teachers continue to receive sub-standard salaries, school children are deprived of decent educational opportunities, "while the NEA attempts to impose upon Congress its monopolistic theory of educational finance."

The business of the Federal Government is the equalization of educational opportunity for all children, regardless of whether they attend public or private schools. To do so, it need not accept the educational theories of the NEA. Catholic educators will never permit the Federal Government to treat parochial school children as step-children, as second-class citizens.

The language is clear. What it means is also clear. Catholics will not accept, but will fight in the open and uncompromisingly against "the anti-social, anti-demo-

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cratic policies expressed by the leadership of the NEA." But Mr. Willard E. Givens, NEA's executive secretary, says Father McManus is wrong. The NEA

has for twenty-five years advocated legislation permitting the Federal Government to participate in the financing of *public schools*. . . . The National Education Association is at present actively urging the passage of such legislation for *public schools* in the 80th Congress. On the contrary, the National Catholic Educational Association has never supported legislation for Federal aid to education unless such legislation made mandatory the inclusion of Catholic schools in its benefits.

The underscored words in Mr. Givens' "answer" show it is no answer at all. It is just the usual NEA technique of assuming that only public schools have a right to aid from Government. Father McManus' charge still stands. Catholics will support Federal aid for both public and non-public schools. Only the NEA is obstructionist. It demands aid for public schools only.

Department of Health, Education and Security

As yet it is not clear what form a Federal department designed to coordinate health, education and security functions will take. However, hearings held during March by the Senate Committee on Expenditures in Executive Departments brought out the fact that the public generally and interested national organizations favor a comprehensive department, with functions not so rigidly set that later adaptation and development would prove difficult. The American Medical Association and some allied organizations stand out in opposition to such a broad department, with a layman at its head. Rather the spokesmen for the medical men want a distinct department of **health**, headed by a physician with cabinet status. Short of that they would settle for a single health agency under the direction of a physician. There is a great deal of difference, however, between the top man in an administrative and policy-making position and a professional man in charge of operational bureaus. The doctors seem set in their opposition to any legislative action which would rule out the kind of distinct health agency they envision. Hence their opposition during the hearings to the Fulbright-Taft bill (S. 140) and the Aiken bill (S. 712), both of which would establish a broad department, though in different ways. The Fulbright-Taft bill has the weakness of determining the functions and organization of the prospective department in considerable detail, leaving little room for initiative by its secretary. It would thus stand in the way of effective coordination of functions. The Aiken bill lacks this undesirable rigidity and is therefore more acceptable. What really seems desirable is elevation of the Federal Security Administration to departmental status and the coordination within it of health and education functions, without of course, giving it undefined authority over State, local or voluntary agencies. The important thing is that there be a top administrative and policy-making official in the social-security and allied fields who would have cabinet status. What more logical person than the head of the already well-organized Federal Security Agency? In this

matter the preferences of the public as consumers rather than of the doctors alone should be taken into consideration.

New Irish quarterly

Volume One, Number One of *Christus Rex*, "an Irish quarterly journal of sociology," reached us recently. Its editors are two members of the faculty of Ireland's world-famous Maynooth seminary: Very Rev. Dr. P. McKevitt, Professor of Catholic Action; and Very Rev. Dr. Cornelius Lucey, Professor of Social Ethics. The lead article, on the role of priests in social and economic questions, is by the Bishop of Galway, Most Rev. Michael Browne. Dr. Browne was chairman of the Irish Government's Commission on Vocational Organization, which for four years (1939-1943) studied the application of papal teaching to the Irish economy. (His article will be reprinted in the June *Catholic Mind*.) Dr. Lucey contributes an article on "The Ethics of Nationalization." Thomas A. McLaughlin, President of the Engineers' Association, writes on "Enterprise, Efficiency and Monopoly." We hope that *Christus Rex* will have a wide circulation in America. Social and economic questions are often bedeviled by political prejudices and animosities; it is helpful to have them discussed in another context. *Christus Rex* is published by the Mercier Press, 19 Maylor Street, Cork, and is well worth the annual two dollars it costs.

United States determined on Korea

The Truman Doctrine for Greece and Turkey may soon have to be applied to South Korea, if the Soviets continue to sabotage the Moscow Agreement as they have done in the past. Such unequivocal warning came from Secretary of State Marshall in Moscow. In a note addressed to Foreign Minister Molotov on April 8, 1947 he stressed that the failure of the United States-Soviet joint commission in Korea compels his Government to act independently in its zone. The joint commission has been adjourned *sine die* since May 8, 1946, when the Russians unilaterally broke off negotiations, following the political disagreement on what constituted "democratic parties and social organizations." There the Russians tried to apply their own definition of democracy, which would exclude all non-communist elements from the Korean interim government. General Hodge, United States Commander in Korea, unhesitatingly rejected the Soviet proposal as not consonant with "the democratic right of freedom of opinion." Secretary Marshall asked again that the Soviet Union and the United States instruct their respective commanders to reconvene the joint commission as soon as possible in order to implement the Moscow Agreement of December, 1945 regarding Korean independence. Moreover, he pointed out that the United States, "mindful of its obligations under the Moscow Agreement, sees no alternative to taking without further delay such steps in its zone as will advance the purposes of that agreement." This will mean the establishment of some sort of provisional government as well as providing economic help. This would cost the American taxpayers

more money if the Russians fail to play ball. North of the 38th parallel, selected as a boundary between the two zones, is Korea's wealth. It is the Soviet zone. In the south, under American occupation, there is a certain amount of excess food, but generally South Korea depends economically on the North, not vice versa. Since the Japanese defeat, Korea has profited little. Secretary Marshall directly attributed Korea's "grave economic distress" to the Soviet attitude.

Timetable for self-government

Is talk of complete independence for all the dependent peoples of the world just so much demagoguery? Or, on the other hand, are you a rock-bound imperialist if you wish to see the colonial regimes prolonged for a time in, let us say, tropical Africa? One of the most thoughtful students of this problem, at least from the African point of view, was Dr. Jackson Davis, distinguished Southern educator, vice president and director of the General Education Board in New York City, who died at his home in Cartersville, Va., on April 15. In his recent book, *Africa Advancing*, published in 1945, Dr. Davis remarks:

What is needed is recognition of the different stages of advancement of the colonies and the establishment of something like a timetable which makes the goal of self-government seem attainable.

The liberal colonial powers, in Dr. Davis' view, still offer certain advantages for "stability, continuity and mutual aid in well-ordered plans of development toward the achievement of clearly defined aims." But there must be such a plan; the goal must not be a rhetorical one, a mere excuse for postponing education to political and economic responsibility. This is why a mere general orientation of colonial aims is not enough. A "timetable" is needed, so that both governor and governed will know when the decisive steps for independence may reasonably be expected to occur.

Army Week and UMT

During Army Week the public became aware of its new Regular Army, the largest peacetime volunteer force we have ever maintained, and now at its full authorized strength of 1,070,000 officers and men. However, even in this undreamed of prosperity (which Congress may further enhance in view of larger current commitments being assumed abroad), War Department spokesmen could not restrain themselves from putting in a word for their old dream of annual levies of all our youth. Making hash of General Marshall's 1944 directive specifying a small peacetime standing army supplemented by citizen reserves raised by universal training, Army leaders throughout the land made it plain they wanted both the present large Regular Army and UMT to boot. The implication is that UMT, by some stretch of the imagination, is the magic formula for success—a theory vigorously challenged by many military experts. But during the same week some good was reported of the Army by a priest who has inspected the UMT experiment being carried on at Fort Knox. Writing in the *Record*, diocesan

weekly of Louisville, Father Charles Boldrick says that profanity and obscenity among the 664 teen-aged enlisted men is curbed by a system of demerits. More important, he reports that "the Army has returned to the high standard set by General Pershing in his famous order of World War I and has abandoned the utterly pagan and animalistic attitude which characterized World War II." As a sign that the Army can really learn from criticism by parents and church leaders, this news is welcome. But as an argument in favor of UMT's long-range necessity, over-all wisdom or political and economic feasibility, it leaves us unmoved.

Developments in phone strike

As we go to press both the National Federation of Telephone Workers and the American Telephone and Telegraph Company are standing pat on their refusal to accept Secretary of Labor Lewis B. Schwellenbach's formula for settling their ten-day strike. Indications are that "the voice with a smile will be silent a while" longer. In New Jersey, where three women strike leaders were arrested under an ill-considered strike-busting law that Governor Driscoll rushed through the legislature in three days, a Federal Judge issued a restraining order forbidding all arrest or prosecution of telephone workers until a decision could be made on the law's constitutionality. A three-man court will make the decision next week. Developments in New York took a dizzy turn when communist labor leaders were invited to assist the strikers, many of whom are gentle Catholic girls who have only vague ideas about unionism and still vaguer ideas about communism. Although it is somewhat difficult to convince the strike committee that the communists have only an expedient interest in their welfare—some of the strikers fail to see much connection between the communism that is condemned in the pulpit and the communism which offers tangible assistance and sympathy in their struggle—they will probably avoid being captured by the Party, at least this time. A unanimous gift of \$20,000 by the International Ladies' Garment Workers—mostly Jewish and Italian—and promise of other support by ILGWU President David Dubinsky helped to save the strike leaders from losing their inexperienced heads. Reflection on this development, especially in relation to the labor policy of AT&T and the preparation of Catholic boys and girls for industrial life, we leave to our readers. We have not the heart to put it into print.

10,000 worms and the platypuses

Ten thousand worms on ice winged their way down to Panama to keep three platypuses alive on their long journey from Australia to the Bronx Zoo. Seeing this queer little animal with the duck's head, beaver tail, furry body and four webbed feet, one asks himself: why the platypus? Well, it's a more pleasant world with them than without them. Perhaps, on some distant morn of creation, when the sons and daughters of God danced for joy, it was because they had been told about the making of the platypus.

Washington Front

It really begins to look as if Congress thought that it had discovered the neat way of nullifying the social-welfare legislation of the past fourteen years without actually repealing it. (When I say "Congress" I mean the Republicans plus the Southern Democrats, most of whom, as I have remarked before, are Democrats only in name.) Nullification is to be executed by simply starving to death the agencies Congress itself set up, cutting away the funds by which they live.

The Department of Labor has 7,000 full-time employees. The Secretary of Labor has served notice on 3,000 of them that they may expect their jobs to end on May 1, if the House appropriations for the Department, as noticed in AMERICA last week, are accepted by the Senate. Judging by the hearings now going on, the Federal Security Agency is going to receive the same treatment; and the chiefs of all the other agencies that were set up for general welfare are currently trembling in their boots.

It is hard for an observer to judge the political wisdom, if any, of this current trend. If there is anything that that master-politician, Franklin D. Roosevelt, proved in his campaigns, it was that the people in the lower-income brackets have several million more votes than those in the higher brackets. He never had the former

out of his mind for a minute, and President Truman's advisers are no doubt thinking the same way. So the strategy of the 1948 campaign is already taking shape. The Northern Democrats will put up a token resistance, for the record, to every anti-labor and every anti-welfare measure that is proposed, and the President, for the record, will veto every such law that he can (and he will perhaps be pardoned if he entertains the secret hope that it will be passed over his veto).

It is true, of course, that the Republicans are not altogether free agents, and it is probable than many of them privately deplore the course they are taking. But they made certain commitments to those who paid their campaign expenses (and so did many Southerners to their backers, mostly Northern capitalists operating in the South), and these gentlemen are now presenting the bill. So, even though at this point it seems to mean political suicide, if their opponents take advantage of their dilemma, they have no other course to follow.

Last week the Editors of AMERICA asked, and answered in the affirmative the question whether the present Congress is anti-labor. I think labor is only an innocent bystander, caught in a crossfire in which a whole social philosophy is the real target. It did not help, of course, that John L. Lewis and the telephone operators chose this particular time to stage strikes, for the closed shop and industry-wide bargaining, which were considered fairly safe, are now in serious danger of being outlawed.

WILFRID PARSONS

Underscorings

Catholic conventions in May: 16-17, the first convention of Catholic Kindergarten Teachers, at Providence High School, Chicago; 19-21, a national conference on Catholic Youth Work, sponsored by the Youth Department of the National Catholic Welfare Conference, at Cleveland, Ohio; 22-24, Catholic Press Association, at St. Paul, Minn.

► National Family Week, which will be observed from Sunday, May 4, to Sunday, May 11, is an especially appropriate event for Catholics. The "week" opens on the feast of St. Monica, mother of St. Augustine and patroness of Christian mothers, and closes on Mother's Day. Participation of all faiths in the observance highlights the Church's consistent condemnation of influences and practices harmful to family life and her clear teaching on the mission, the rights and the responsibilities of the family in society.

► This year, on May 14-17, St. Louis University will be host to the thirtieth anniversary convention of the American College Public Relations Association. A representative attendance of Catholic college and university officials might have the good result of promoting sound public relations programs in Catholic higher institutions in

place of publicity ventures chiefly emphasizing athletics.

► Three educational centenaries that are being commemorated this month again call attention to the "coming of age" of the Church in the United States. On April 17 was celebrated the centenary of the founding of the Convent of the Sacred Heart, Eden Hall, Torresdale, Pa., conducted by the Religious of the Sacred Heart. From April 20-27 the Jesuits of New York will observe the centenary of Xavier High School of the College of St. Francis Xavier, New York City. The centennial celebration of the coming of the Brothers of the Sacred Heart to the United States opened on the 23rd with a Solemn Pontifical Mass at Mobile, Alabama. Archbishop Rummel of New Orleans and Bishops Toolen of Mobile, Gerow of Natchez and Greco of Alexandria were in attendance. At noon the Brothers were hosts at a banquet and in the evening at a civic reception.

► The School Sisters of Notre Dame are celebrating a double jubilee this year—the centennial of their arrival in the United States and the fiftieth anniversary of the College of Notre Dame of Maryland, the first four-year Catholic college for women in this country.

► Dr. George Speri Sperti, director of the Institutum Divi Thomae of Cincinnati, receives the 1947 Christian Culture Medal from Assumption College, Windsor, Ont., and Senator Robert F. Wagner of New York is the 1947 recipient of the Pope Leo XIII Medal from the Sheil School of Social Studies, Chicago.

A. P. F.

Editorials

Marshall's "failure"

It appears practically certain as these lines are written that the Moscow meeting of the Foreign Ministers will end with "no agreement" written across almost every item on the agenda. The draft treaty for Germany and Austria will be postponed to another time. While this failure is deeply regretted, it was not unanticipated, at least in the case of Germany. In London late in 1945, a similar deadlock ended the Foreign Ministers' meeting to prepare draft treaties for the satellite countries. Agreement was not achieved for Italy, Rumania, Bulgaria, Hungary and Finland, until the conferences at the Waldorf-Astoria a year later. Perhaps the negotiations over Germany must run a similar course.

It is a very serious matter when a great nation of seventy million people is kept in prolonged suspense by the failure of the conquerors to agree among themselves. As the Holy Father said at Christmas, the vanquished countries have a right to see an end to the "present intolerable state of incertitude." Humanity wants to be able to hope again. The failure at Moscow is so far a disappointment to these hopes.

Was our improved bargaining position employed honorably, or was Mr. Marshall's firmness merely unwarranted obstinacy that treated lightly the demands of a Europe yearning for peace and stability? Did the United States take the lead in denying to Russia any legitimate claims and demands? Does Moscow's failure rest upon Molotov or on Marshall?

We believe it is not mere chauvinism to assert that the positions taken by our representative were only those that any self-respecting country would consider essential. We believe that our Moscow policy was calculated to bring sense and decency at last into Europe's postwar pattern and at the same time was the one most likely to restore Soviet-American relations to an even keel.

For instance, we held out uncompromisingly for the economic unification of Germany. This was agreed upon at Potsdam but never fulfilled, through the opposition of the USSR. The American delegation properly felt that it was useless to go on any longer making agreements for agreement's sake while key commitments of the past remained unhonored. Our fears of the well-known ability of the Russians to interpret agreements to their liking were confirmed when Mr. Molotov took the stand that the Polish-German boundary was settled once for all at Potsdam, despite the clear terms of the text.

We steadfastly refused to accede to Soviet demands for reparations out of current German production. Our grounds were that this would only mean in effect that the United States and the other occupying Powers would be paying for Soviet reparations by reason of the con-

tinued aid we would have to send to Germany. We do not choose to let Germany become an economic slum, whatever the USSR is willing to do. We opposed the internationalization of the Ruhr, on the simple ground that this would bring the frustrations of the Allied Control Council even farther West, with no compensating program for Eastern Germany.

We suggested federalization for Germany's future governmental pattern, as against the Soviet project for unification. We considered that a centralized Germany would be a too-ready instrument at the hands of Communists.

Far from heaping blame upon our emissaries, we would rather say that the work of the United States has been honest, straightforward and realistic. At Moscow there probably was witnessed the beginnings of a new statesmanship for America. The meaning of this for a shattered world looking frantically for leadership in the preservation of our civilization can hardly be overestimated, even though Germany and Austria must wait a bit longer before knowing their fate.

Business and prices

Having given John L. Lewis a lesson in the obligation incumbent on all citizens to promote the general welfare, President Truman turned his attention at his last press conference to the business community. In his usual blunt fashion, he said that business was largely responsible for letting prices get out of hand; that unless prices were reduced, labor would be justified in seeking wage increases; that inasmuch as business men demanded an end to price controls last year and a return to free enterprise, it was up to them to make the system work. Period.

The reaction of the National Association of Manufacturers and the U. S. Chamber of Commerce was angry and immediate. Their spokesmen thought the President had been unfair in placing all the blame for inflated prices on them. They said that labor was partly to blame; that the Government could not escape responsibility; that the farmers were scarcely innocent. President Earl Bunting of the NAM produced figures to show that manufacturers had increased prices less than any other group in the economy. Since 1939 he said, agricultural prices have advanced 180 per cent, the price of raw materials 135 per cent, the price of labor 85 per cent, "much of this with government aid and approval." He pointed out that during the same period manufacturing prices had increased only 75 per cent. And the U. S. Chamber of Commerce replied in a similar vein.

Now we do not know whether the President said business was *solely* responsible for high prices, or only *chiefly* responsible. The correspondents who attend the Presi-

dent's press conferences are ordinarily not permitted to quote him directly, and from their published versions of what was said it is possible to defend either interpretation. Since agricultural prices have the biggest effect on the cost of living—foodstuffs constitute forty per cent of the family budget—business cannot be held solely responsible for the squeeze in which consumers have been caught, at least not *directly*. If the President really intended to make business the exclusive culprit, he may have been thinking of the relation between agricultural prices and the liquidation of OPA last year. To the extent that the NAM and other business groups campaigned against the continuation of price controls, they cannot be absolved from indirect responsibility for the high prices of foodstuffs which have resulted. And, of course, they are directly responsible for the unnecessary increases in manufacturing prices which have followed the demise of OPA.

This last responsibility business spokesmen would also like to share with labor and the Government. The argument goes that the Government encouraged labor to seek higher wages and that wage increases forced manufacturers to raise prices. Both, therefore must share the blame.

This contention has some merit, but how much is a question. Even the most unregenerate business circles admit that profits for 1946 and the first quarter of 1947 were "exceptional" and even "embarrassing." More public-spirited industrialists have referred to them as "fantastic" and "scandalous." Is it certain, then, that first-round wage increases were responsible in any significant way for the price hikes of the past year? Is it not possible that President Truman was right when he said after V-J Day that industry could grant substantial wage increases without raising prices? The profit picture would seem to place the burden of proof squarely on business.

But why argue the exact degree of guilt? The point is that in advocating the end of OPA business said that competition would soon bring prices in line and promised that it would exercise leadership to that end. President Truman is merely asking it to honor this pledge to the American people. What is wanted now is action, not excuses.

Innocent abroad

To the Manchester *Guardian* goes the prize for the best understatement of the week. It described one of Henry Wallace's howlers on his current brain-storming trip through Europe as "more picturesque than exact."

In the United States Senate there was less inclination to deal in literary niceties. "I think it is a shocking thing," said Senator Vandenberg, "when an American citizen goes abroad to organize the world against his own Government." The liberal-minded Senator from Arkansas, William Fulbright, was scarcely less caustic: "I don't know what he is up to," he asserted, "his speech sounded just as though it had been written in the Kremlin."

For our part we do not believe that any of Mr. Wal-

lace's speeches have been written in the Kremlin, although it is possible that the same anonymous "friend" who helped him to make a spectacle of himself in the controversy with Bernard Baruch has been of assistance again. Unfortunately, the former Vice President seems unable to discriminate among the suggestions he receives about foreign policy. He has the average American's ignorance of Europe, of Marxism, of the Stalinist dictatorship, of the forces active in the world today and their relation to the United Nations. His reference to Léon Jouhaux as a "rightist labor leader," his statement at Stoke-on-Trent that a split over Russian demands for German reparations could be avoided if the United States displayed "a Christian spirit," his reference to President Truman's foreign policy as "ruthless imperialism," all testify to his confusion of mind. It is pathetic, indeed, to see him floundering so far beyond his depth—pathetic but not, in view of his background and education, surprising. What is surprising is that this self-anointed prophet of American "liberalism" abroad should be so blind to the bloody suppression of liberty wherever the evil shadow of the Kremlin reaches. Innocence can be an excuse for many things, but scarcely for a double standard of morality.

NCEA at Boston

The Boston Archdiocese, under the leadership of Archbishop Cushing, was a dynamic and lavish host to the 8,000 priests, brothers, nuns and laity attending the forty-fourth annual convention, April 8-10, of the National Catholic Educational Association. Even spring smiled a bright and sunny welcome. The displays of publishers and suppliers in the Armory seemed bigger and better than ever. And the program had enough peaks of interests and importance to satisfy both the curious and the serious-minded.

If one might venture—without invidiousness—an individual choice of principal topics on the program, it would fall on these: 1) freedom and equity in education, as developed in Archbishop McNicholas' eloquent sermon at the Solemn Pontifical Mass and as applied to "Federal Legislation" by Father William E. McManus; 2) "Education and the Christian Home"—the educational responsibilities of parents—which was the theme of Archbishop Cushing's fine address at the public meeting in Symphony Hall; 3) what UNESCO means to the NCEA; 4) how to increase the number of Catholic scholars; 5) religion teaching as the soul of the curriculum; and 6) "Delinquency, A Challenge to Catholic High Schools."

There can be no doubt of the concern felt by NCEA delegates over the determined attempt being made by the leadership of the National Education Association and other pressure groups to destroy our freedom of education. As Archbishop McNicholas stated:

Our complaint is not against government, but against high-pressure groups of the school profession that attempt to foist on the American public the pseudo-religion of public education as if it were the only true American education. These same groups are

becoming more insistent on the complete secularization of American education; they are presenting separation of Church and State in a wrong light; they are increasing the economic burdens of parents who wish their children trained in religious schools; they are striving, unwittingly perhaps, to make our Government a dictator in education. They do not seem to realize what a perfecting power freedom of education is. They are promoting a false theory of democracy by condemning the divisive influence of religious schools, and by making a false application of majority rule.

How extreme the views of these groups are, may be gauged by the results of a poll, reported by Father McManus, of 500 public-school administrators. Asked whether they thought that public tax money should be spent for pupils in private and parochial schools to provide them with, 1) transportation, 2) textbooks and supplies, 3) health and welfare services, their replies to the first question were 87 per cent No, 9 per cent Yes; to the second, 90 per cent No, 6 per cent Yes; to the third, 63 per cent No and 31 per cent Yes. Father McManus' conclusion speaks for the NCEA and for us: "Their domination of American education must be checked."

And the first step in checking their domination is to see, as Archbishop Cushing pointed out, that Catholics everywhere understand clearly the central place of the parent and the home in education. Thus they will keep clear their notions of the relation of the parent to the State, to the Church, to the school. Thus they will resist the efforts of secularism or bigotry to put a wall of separation between the rights of parents to choose whatever kind of school they wish for their children and their right to State and government aid, when needed, for sending their children to that kind of school.

Two further ways in which Catholic education can resist unwarranted domination by one-system advocates were highlighted in the Boston discussions. The first is to make the teaching of religion at every level of Catholic education so effective as to leave a lasting influence on the lives of our students—an incontestable proof of the value of our system. The second is the way of influence by participation—in the plans and operation of UNESCO, in the field of scholarly and scientific research and publication, in community efforts to solve community problems.

DP's last hope is Congress

Displaced persons to the number of 500,000 in the American zone in Germany are fixing a desperate and to date despairing gaze on the Congress of the United States. That body has at least a temporary solution of the terrible problem squarely in its hands, and the time is shrinking alarmingly wherein Congress must act or bear the shame of having betrayed these rootless thousands.

The International Refugee Organization (IRO) has in theory been subscribed to by the United States. Eleven other nations have done the same, but three more are needed (fifteen in all) before the IRO can start functioning. Of the twelve member-nations, only Great Britain

and New Zealand, however, have definitely pledged themselves to meet their financial quota for the running of the organization. Other member-nations would undoubtedly come through with their share and the three additional nations would be attracted to join, if Congress would only do one simple thing.

That simple step is for the House to act on the bill handed down to it by the Senate to appropriate up to \$75 million for the IRO. The upper chamber has approved, the overwhelming sentiment of the country approves—but the House dilly-dallies and the DP's are in mortal danger.

That danger was startlingly emphasized on April 15, when Gen. Lucius D. Clay, commander of the American zone in Germany, issued a statement urging the DP's to return home. On the following day, acting on orders from the State Department, General Clay halted further entry of Polish Jews into the American zone, thus denigrating our glory in the fact that the zone has been a haven for all persecuted persons.

It has been the consistent American policy, contrary to that of Russia and her satellites, not to force any repatriation. But there is force other than physical. If the House does not at last pass the appropriation which is the lorn hope for the proximate functioning of the IRO (UNRRA relief will cease totally on June 30), it will just as effectively have cut the DP's off from Western aid and have forced them to start the tragic trek toward their "homelands" where oppression awaits them, as if it had instructed the U. S. occupation forces to herd them into cattle cars headed for the same dread destination.

Oppression, the DP's will reason, may well await them, but at least food, a modicum of food, may be had from relatives and friends. If the United States, which proclaims its passion to crusade for "freedom from want," will not move to feed the DP's, the U. S. Army in Germany will have to take over the job. It cannot do this effectively, and so a forced repatriation will have been brought about by the inaction of the House.

Whom will this inaction affect so tragically? It will be an almost automatic pronouncement of doom first for those in the American occupation zone in Germany: 353,000 Jews, 153,000 Poles, 104,000 from Latvia, Estonia and Lithuania. The last-named have literally no homeland to return to; their countries have been swallowed up by Russia. But not only these DP's under direct American care will be doomed; with no IRO, another 750,000 in the rest of Germany and in Italy, not to speak of the Far East, will be totally cut off from any aid save that given by private organizations.

Private charity will be able to do something, but never more than supplement wide international relief. If the IRO dies a-borning, we are certain that American charity will rise to new generosity, but it will be a sad day when the irresponsibility of Congress will so betray the DP's and necessitate extra efforts by private groups.

This is the issue: will Congress act in time or will it be branded with a callous disregard for human freedom and dignity?

What about these mergers?

Benjamin L. Masse

Toward the close of the Senate session on February 17, Mr. O'Mahoney, of Wyoming, obtained the floor to advise his colleagues of impending hearings on a bill before a subcommittee of the Judiciary Committee. The bill, he explained, aims to plug a loophole in the Clayton Act and help make the country safe for free enterprise. "Everybody talks about free enterprise," he began, "but precious few do anything about it. Everybody talks about competition and the desirability of maintaining it, but few of us seem to do anything substantial about it." And then, warming up to his task, he continued:

Everybody agrees that the concentration of economic power is a menace to what we popularly call the American way of life, but the concentration of economic power proceeds year by year, month by month, and even day by day. There are appalling facts before us for consideration; yet they seem to make no ripple upon the surface of public attention.

The Senator was right, as the next day's newspapers showed. Although he spread the "appalling facts" on the record—1,800 recorded corporate mergers in manufacturing and mining alone between January 1, 1940 and December 31, 1946—not one of the five papers I regularly see even noticed the speech! It made not the slightest "ripple on the surface of public attention."

When you stop to think of it, this is an astonishing phenomenon in a country whose businessmen worship at the shrine of free enterprise and whose legislators are never too busy to spare time for the problems of small business. It is doubly astonishing these days when there is so much righteous talk in industrial circles about the "huge labor monopolies which are strangling the country," and so much fear about the spread of collectivism abroad. You would think that this competition-conscious country would be exceptionally sensitive right now to the first faint signs of monopoly, that the press would be alert to expose and condemn the slightest tendency toward anti-competitive amalgamations, that politicians would be trust-busting up and down the Middle West as in days gone by, raising the spectre of Wall Street.

But nothing of the sort is happening. Over the postwar wave of corporate mergers only a few warning voices have been raised on the public platforms and in Congress. Scarcely one important newspaper has spoken out against them. To the best of my knowledge not a single business group has instructed its lobbyists to raise the danger signal on Capitol Hill. Have we all succumbed to the semantics which Mr. Gromyko has been popularizing at Lake Success? Just as the Soviets prate about democracy and practice dictatorship, are we preaching free enterprise and cultivating monopoly? Or are the fears which a few have expressed in recent months, notably Senator O'Mahoney and Representative Kefauver, of Ten-

Eighteen hundred corporate mergers in seven years (1940-1946) works out at about one every day (on the forty-hour week). Father Masse agrees with Senator O'Mahoney of Wyoming that this state of affairs will bear thinking about, and that not enough thinking is being done about it.

nessee, just the figments of sincere but feverish imaginations?

About a year and one-half ago the Editors of *Business Week* took a good look at wartime mergers and found little reason for worry. "Today's consolidations," they reported, "have postwar readjustment rather than monopoly as aim." They found that typical objectives were "entering new fields, safeguarding volume, diversifying output and gaining new markets." And this comfortable, reassuring attitude seems general in business circles.

Before we sit back, however, safe in the knowledge that all is well with the good ship "Free Enterprise," it might be wise to make a quick survey of the situation. Business estimates of economic trends have occasionally been wrong in the past.

To begin with, we can distinguish three distinct types of mergers: the *vertical*, the *horizontal* and the *conglomerate*.

In the vertical merger, one firm acquires the assets of another firm which is engaged in an earlier or later stage of the manufacturing process. For instance, the acquisition in recent years by seven basic steel producers of eighty-seven per cent of the steel drum and barrel manufacturing capacity; or the purchase of eighty-seven per cent of the tight cooperage capacity by the Big Four of the liquor industry.

The horizontal merger consists in the combination of two firms engaged in producing identical or nearly identical products. Some recent examples are the acquisition of the Canfield Oil Company by Standard Oil of Ohio; the purchase of the capital stock of Rhodhiss Cotton Mills by Pacific Mills; the absorption of the Gilmore Oil Company by General Petroleum.

The conglomerate merger consists in the acquisition by one company of the assets of another which is engaged in an unrelated business activity. This type of merger has become fairly common in recent years and is partly the result of the large accumulation of liquid capital by big war producers. A classic example is the acquisition of the Crosley Corporation's radio and home appliance business, together with radio station WLW in Cincinnati, by Victor Emanuel's Aviation Corporation, which controls the huge Consolidated Vultee Aircraft Corporation. Incidentally, Consolidated Vultee is the result of a horizontal amalgamation of the Vultee Aircraft Corporation and Consolidated engineered by Mr. Emanuel several years ago.

From its very nature the horizontal merger is always monopolistic. Where two competitors existed before, one exists now. According to the U. S. Department of Commerce, sixty per cent of the 1,800 recorded acquisitions in manufacturing and mining between January 1, 1940 and December 31, 1946 were horizontal mergers.

The vertical merger, while not so directly monopolistic in its effect, also tends to restrict competition. Now that seven basic steel producers have taken over eighty-seven per cent of the steel drum and barrel manufacturing capacity, they are in a position to narrow or destroy the market of the remaining thirteen per cent. Similarly, the Big Four in the liquor industry, by acquiring eighty-five per cent of the tight cooperage capacity, can deprive competitors of necessary supplies, or force them to pay monopoly prices. Such practices have not been entirely foreign to this country.

Even the conglomerate merger is not without some monopolistic effect, since it tends to concentrate economic power in fewer and fewer hands. While some foes of monopoly profess to see no danger in bigness as such, there is obviously a point beyond which bigness and the resultant concentration of economic power become a threat to free enterprise, and even to a democratic society. How long will people permit enormous economic power to be controlled for private profit by private groups? Ten years ago the records of the Bureau of Internal Revenue showed that one-tenth of one per cent of American corporations owned fifty-two per cent of total corporate assets; that less than four per cent of them received eighty-four per cent of total net profits. During the twenty years between 1919 and 1939, some 95,000 corporations were swallowed up by mergers, at an average rate, that is, of more than 450 a year. The rate last year was the highest since 1931, and the trend continues strong. How far can this process of concentration be permitted to go before it cries out for government regulation and control?

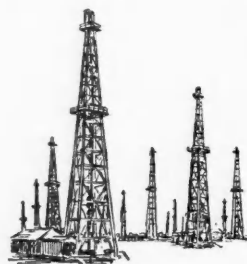
It solves nothing to point out, as the Editors of *Business Week* do, that the motives behind today's mergers differ from those which prevailed during the period 1898-1902, when the purpose was clearly monopolistic. Let us concede that businessmen are furiously combining now not to eliminate troublesome competition but to keep their volume high, to diversify their holdings, to acquire sales outlets, and for other legitimate objectives. The fact is that, regardless of intentions, the objective effect of many of these wartime and postwar mergers is to lessen competition, encourage monopoly and promote a further concentration of economic power.

What is the remedy to this old and persistent threat to the American system of free enterprise?

Congress thought it had found one when it passed the Clayton Act in 1914. Section 7 of this law forbade the acquisition by one company of the stock of a competing company whenever the Federal Trade Commission found that the merger would substantially lessen competition or effect a restraint of trade. Behind the law was the theory that the best way to deal with monopoly is to stop it before it occurs, rather than to punish and attempt to destroy it after it has been consummated. Section 11 of the Act empowered the Federal Trade Commission to order divestiture of any stock acquired in violation of Section 7.

However, corporation lawyers soon found a loophole in the Clayton Act. They noted that, whereas the Act

prohibited the acquisition of a competitor's stock, it was silent about the purchase of a competitor's assets. Accordingly, all during the greedy and speculative twenties businessmen, aided and abetted by investment bankers, proceeded with impunity to nullify the clear intent of the Clayton Act. In this they were assisted by the Supreme Court, which obligingly widened the loophole. In *Swift and Company v. Federal Trade Commission*, decided in 1926, the Court held in a 5 to 4 decision that the FTC was powerless to order divestiture of physical properties if title to the assets had been acquired before the Commission had instituted proceedings, even though the assets had been acquired by unlawful purchase of stock. A second decision by the Court, *Arrow-Hart and Hegeman Electric Company v. Federal Trade Commission*, tied the hands of the Commission more tightly still. In this case, which was decided in 1934 by another 5 to 4 decision, the Court held that the Commission could not order divestiture even if it had issued a complaint before the



"improvident."

Regularly, year after year for the past two decades, the Federal Trade Commission has asked Congress to plug this loophole in the Clayton Act, but the Congress, though always professing great concern for small business and generous in appropriating money for it, has just as regularly refused. For a few weeks last year it seemed that the legislators were finally ready to correct the weakness in the law. Senator O'Mahoney and Representative Kefauver introduced a bill in their respective Houses which would have effectively blocked the gap in the Clayton Act, and have given to the Federal Trade Commission all the power it needed to enforce it. The bills forbade the acquisition of assets as well as the stock of a competing corporation whenever the merger would substantially lessen competition. It stipulated further that all corporate mergers which concentrated more than five per cent of the total sales of any business would be subject to government review. Exempted were mergers where the combined assets of the corporations would be less than \$5 million; or where the assets of the acquired corporation totalled less than \$100,000. Although the House Judiciary Committee reported the bill favorably, it never reached the floor. According to *Business Week*, the opposition of the National Association of Manufacturers and other business groups stopped the bill cold in the House Rules Committee.

Taking courage, perhaps, from President Truman's request for anti-monopoly legislation in his State of the Union address last January, Senator O'Mahoney and Representative Kefauver are trying again. From the new

bills which they have introduced they have eliminated several items which displeased business in last year's proposals. As the projected legislation stands now, it does little more than amend the Clayton Act by extending its prohibition against acquisition of stock in competing companies to acquisition of assets; that is, it merely plugs the loophole by which businessmen have evaded the clear intent of a law designed to prevent the growth of monopoly.

It will be instructive to watch what position the NAM and other business organizations take toward S. 104 and the companion bill in the House. Here is legislation aimed at fostering the free competition which these busi-

Moral theology and labor

Even granting the best of good will, the Ten Commandments, while they provide an adequate foundation, do not provide a complete structure for civilized and rational human conduct. A vast intellectual labor (to say nothing of the promptings of the Spirit), which cannot be evaded, must intervene between assent to so simple a proposition as "Thou shalt not steal" and the application of that principle to some complicated transaction involving the sale of corporate securities or the investment of trust monies. It is one thing to be convinced that God and reason demand of us chaste living. It is quite another thing to be persuaded beyond prudent doubt that it is unchaste to read a particular modern novel. Ten simple commandments have elementary applications which can be understood by rude intellects. But they can issue in a casuistry which requires painfully precise thinking by profound and erudite scholars.

If one pages through an average Catholic text on ethics or on moral theology, one is impressed by an unevenness of treatment. Some problems, the most common and the most human, receive detailed attention. Years of intellectual research and spiritual insight have resulted in voluminous concrete decisions applying general principles to all sorts of human contingencies. But other problems are relegated to the most elementary and general principles.

The most startling of all of the lacunae in our books on moral theology and ethics pertains to "labor relations" as that term is understood by labor lawyers, labor leaders and industrialists. In that aspect of our civilization the individual Catholic, like the average citizen, has been left rather severely to case law and statute. Unanimity of expert opinion is out of the question. Not one complete and first-rate book on the ethics of labor relations has yet been produced. Nor, in all our moral theologies, is there one competent and comprehensive treatise on a representative sampling of the moral problems involved in *modern labor relations*.

ness groups praise. Here is legislation designed to prevent the monopolistic practices which they condemn. Will the business exponents of free enterprise rally to support these bills, or will they once again wreck them?

This much seems certain: if organized business defeats this well-intentioned legislative attempt to foster free competition, it had better offer the public some very sound reasons for doing so, together with an honest and acceptable substitute. In case the NAM and certain other groups don't know it, a good many people are inclined to believe that current business pleas for free enterprise and business criticism of labor monopolies are insincere. It won't take much more to convince them of it.

Godfrey P. Schmidt, counsellor at law, brings wide practical experience to his discussion of the need for a "case book" for the Catholic labor lawyer. He was formerly Deputy Industrial Commissioner for N. Y. State, and a lecturer in the Fordham School of Social Science.

Godfrey P. Schmidt

I am not suggesting that there has been want of recognition of fundamental Christian or philosophical principles. What I do say is that no considerable casuistry worthy of the gravity and complication of the problem has grown out of the deliberations of moral theologians and experts in ethics on labor law or labor relations as covered, for example, by the usual case books from which young lawyers or students of labor law are trained. The average Catholic publication on this subject is usually so abstract and general as to provide little specific guidance to labor lawyers, labor leaders, employees or employers. There is much talk about the "right" of labor "to organize" and "to bargain collectively." But there is very little which competently measures the moral duties which are concretely correlative to these rights in average situations of contest between unions and employers. Nor has any individual or group in the household of the faith attempted in a thoroughgoing manner to develop an ethics or moral theology of "labor relations" as a modern labor arbitrator understands them.

One would imagine, after the papal affirmations and reaffirmations in *Rerum Novarum*, *Singulari Quadam*, *Quadragesimo Anno*, *La Solennità*, etc., that moralists would have dedicated themselves to the important intellectual cultivation of this field of "labor relations." Long since we might have reaped from their work a harvest of applications of general rules to particular circumstances. Unfortunately no such systematic jurisprudence has been accomplished by advocates of either the natural law or the social doctrine of the gospels. Unquestionably, this is one of the reasons why even among Catholics there is so much confusion and disunity on the subject of concrete labor relations. The mainspring of labor law as it is taught in law-schools and labor cases today is the right of "free competition" to the "limits of the justifications of self-interest," as Brandeis put it.

Labor-union attorneys are constantly appealing to the

argument that employers do this or that in competition with each other. Therefore, labor should have the right to do similar things in competition with management.

Now is the time to remedy what I consider a long-standing neglect of moral theologians. They have largely failed to excavate *detailed* implications from the ground of Christian social doctrine (as broadly fenced in by a succession of pontiffs years ahead of Catholics and non-Catholics in their social thinking). I should like them to catch up with 1891 by making, now, a detailed and systematic study of the *particular* difficulties of conscience which harass every Catholic lawyer, employer and worker in the area of modern industrial relations.

It is not enough to solve cases of conscience for labor leaders, employers and workers by endless repetitions of excerpts from the encyclicals, couched in generalities. Neither is it enough to cite chapter and verse from Ryan, Nell-Breuning, Husslein, Smith, Manifestoes, *Semaines Sociales* and Codes of Ethics. None of them has done what I urge here. Take any recent printed expression of Catholic opinion in the area of labor relations and see for yourself how much difference of opinion characterizes the Catholic when he applies abstract principles (on which there is considerable unanimity) to concrete instances like this or that strike. Too much has been left to the lazy expedient of unelaborated and undistinguished general principles. Nowhere in this literature do I find our theologians addressing themselves to the whole gamut of moral-legal problems to which, for example, Professor Gregory addresses himself in his *Labor and the Law*. All his dissents from law are based on logic or a theory of moral values.

Now here is my suggestion for a remedy. Let an outstanding Catholic university or the recently formed Catholic Theological Society of America establish a seminar or other project (to be conducted every two weeks or on any other convenient but regular basis) for eminent moral theologians. Let someone familiar with the actualities of labor relations present to this "jury" or "legislative body" of moral theologians the facts, case by case, of the leading labor-law decisions which in these matters have set the legal pace of our nation. Any good collection of cases on labor law by Handler, Frey, Laeger, Landis and Manoff or Raushenbush and Stein, could be made the point of departure for this program. The facts in each case would be presented as if they constituted not *law* cases but cases of *conscience*. The moral theologians would be asked to hand down a *moral* judgment on the conduct of the employers, the employees, the labor leaders, even the courts. Each case would be debated. The reasons for opinions would be elicited. The entire proceedings would be reported by stenography or stenotypy. After each treatise in the field of labor relations had been canvassed, the record would be combed for corrections and revisions. On such a basis a group of competent people would be charged with writing treatises on the ethics or moral theology of the involved phase of *labor relations*—a careful exposition and explication of the reasons and conclusions arrived at. Thus, in time, out of deliberations and treatises one could piece together

a systematic and competent case book on the ethics and moral theology of labor relations—the first available in this or any language.

To the sessions of this group of moral theologians could be invited labor leaders, management representatives, lawyers, legislators and any persons of good will who could be expected to make a contribution to the discussion.

For example, they might start out with that famous trio of English cases which illustrate, in an inconsistent manner, the relevant principles of "free enterprise." In the name of free competition we tolerate a variety of damages inflicted by successful business rivals upon unsuccessful ones. Labor struggle or at least the use by labor of such devices as the strike, the boycott and the picket line is nothing but a form of "competition" between labor on the one hand and management on the other.

The first of the three English cases (*Mogul Steamship Company v. McGregor, Gow and Company*) involved a combination of steamship companies (defendants) who sought to exclude a new rival steamship company from Far East shipping trade. The combination offered "kick-backs" to all shippers who used ships controlled by the combination. Moreover, the combination refused to accept goods from any shipper who patronized the newly organized company (plaintiff). The latter sued for damages and sought an injunction against allegedly unreasonable competitive methods of the combination.

The second English case concerned a ship-repair company employing forty unionized boilermakers which took on two shipwrights belonging to a different union. The boilermakers threatened to strike unless the company discharged the shipwrights. The ship-repair company did discharge the two shipwrights, who sued the business representative of the boilermakers' union for damages suffered in consequence of the loss of their jobs.

The third English case involved a slaughterer, named Leatham, of whom the meat workers' union demanded a closed shop. Leatham refused. But he offered to pay dues and assessments for the installation of his own employees in the union. The union would not consent. It wanted its members to be first on the list for jobs. Because Leatham refused to discharge his own men and to take on union members, the union brought pressure on Munce, one of Leatham's best customers, to cease dealing with Leatham. Munce employed only members of the union, and the union threatened to call a strike unless Munce broke off business relations with Leatham. Munce did what the union asked.

Cases like these form the minds of today's students of labor law. The legal-moral arguments by which the courts seek to rationalize their decisions are generally neglected by our moralists. I know of no Catholic source



which systematically treats these situations as cases of conscience in the light of moral theology. My point is that moral theologians might profitably venture upon such a project.

Such a project would make haste slowly. It would take months, and even years, to cover the whole ground that many judges have trodden by significant decisions since the first New Deal days. But it is an intellectual and moral effort highly worth the candle. It would in this respect modernize and particularize our books on ethics and moral theology. It would bring the intellectual acumen and spiritual discernment of moral experts to bear upon some important *immediacies* which plague Christian consciences today.

For in the area of labor relations we must arrive at better solutions than we have been successful in elaborating up to date, unless we wish to permit thought and action in that field to become the monopoly or the entering wedge of Communism or Socialism. On the anvil of discussion by competent moral theologians, we must hammer out practical decisions. Else, they will be disingenuously contrived for all of us by mere lawyers, politicians, social visionaries or ruthless radicals.

Nor is it only a matter of the natural law and ethics. A great and significant Christian evangelism is possible here. No one needs to be told again what the Popes have underlined so often. It is one of the scandals of our age of industrialism that such great masses of workers have been spiritually alienated from Christianity. One of the reasons for this alienation is that it has not been brought home to the masses that Christianity can provide, within its framework of magnificent principles, the minute articulations of a morality relevant to our daily lives in the area of labor relations.

What problems of our time are more deserving of the talents and opportunities of Catholic moralists? When all sorts of imprudent and fly-by-night panaceas are agitated in our literature and legislatures, it would be refreshing to come upon dispassionate and calm argumentation by competent men of good will on a subject that too often evokes dogmatism based on economic power. As we learn from each new strike, any one of hundreds of management or labor leaders can and do make (moral or immoral) decisions which, in effect, cut off employee income, management profit and essential community commodities and services involving millions of dollars. Between such consequences and human wilfulness conscience alone stands guard today.

Recently Cornell University, as a result of a plan fostered by the State of New York, has organized a whole college course in labor relations. There are neutral techniques that can lend themselves to morally good or morally bad purposes. A college course like that afforded by Cornell can be expected to study the possibilities of those techniques rather thoroughly. But under the guardianship of the everlasting principles of morality and religion, moral theologians can pioneer an experiment in labor relations that goes deeper than mere techniques while not neglecting them. We need in these matters a casuistry which will take away from Catholics and

others the excuse that they concede the principle but do not agree with the application.

I am not suggesting that unanimity on these problems is possible even among moral theologians. If moral theologians trained to precise thinking about human conduct devote their talents to this important but (by them) neglected phase of modern life, they will create a greater unanimity among Catholics than exists today; they will afford to all men of good will, whether Catholic or not, a type of guidance that is today unavailable.

The trend towards paganism in America

William L. Lucey

On Thursday, September 12, 1946 Father Daniel J. Feeney was consecrated auxiliary bishop of the diocese of Portland, Maine. This incident may not seem particularly important, but Father Feeney is the first Maine-born priest raised to the Apostolic Succession and also the first auxiliary in the history of the diocese.

The gospel story of the mustard seed has been repeated in Maine. In 1850 it was a frontier mission and part of the diocese of Boston where seven priests (two of them Jesuits) were stationed; five years later, when Maine and New Hampshire became the diocese of Portland, only eight priests (five of them Jesuits) and twenty churches awaited the new bishop. But after the Civil War the growth was remarkable: 133,434 Catholics in 1906, 173,893 in 1926, 201,979 in 1945. Today Maine is nearly twenty-five per cent Catholic.

The story of Protestantism is just the reverse. In the middle of the last century Maine was a bulwark of Protestant Evangelism. The once-predominant Congregationalism, long protected by the civil authority of Massachusetts both as a colony and under its 1780 constitution, had given ground to the Methodists, Baptists and Quakers. Together the four denominations were alive, alert and influential during those years when the New England character was really shaped. Since the turn of the century, however, the decline of Protestantism in Maine has been acute, and if surveys and statistics deserve any credence the disintegration has been at an alarming pace.

A religious survey by the Maine State Planning Board (1935) reported that 482 of the 1,042 church buildings in rural Maine had been abandoned and that the remaining 560 churches served the religious needs of more than half the population (797,423 in the year 1930) of the State. Besides, in the rural sections, where the bulk of the Protestants lived, only one out of every seven was affiliated with a church; while in the entire State, rural and urban, there were 95,652 families without any church connections. That is a very dismal picture, but the four Federal religious censuses taken since 1906 support the State survey.

For a better understanding of the current religious condition in Maine one should remember a few important items about its population. Since the turn of the century, the natives of Maine, the descendants of the Revolutionary English stock, have remained stationary. Migrations of many sons and daughters to other States of the Union in search of better opportunities have nullified the small natural increase. This drain has left the native stock stationary. What population increase Maine has registered is derived from immigrants (the great majority are French and English Canadians) and their natural growth.

This decline in native stock is clearly reflected in the decline of church membership in what were the major Protestant denominations: Baptists, Methodists, Congregationalists, Unitarians and Quakers. The membership of each, every ten years since 1906, according to the Federal census, was:

	(1906)	(1916)	(1926)	(1936)
Baptist	32,511	35,492	32,031	30,637
Methodist	20,087	22,551	22,938	19,724
Congregational	23,202	23,612	22,458	
Unitarian	2,713	2,488	1,731	1,707
Quakers	1,713	1,518	1,250	1,195

This static position of the once predominant denominations supplies the explanation for the low church membership among the people of Maine. The national ratio today is discouraging enough—a little better than one out of every two Americans are church members—but in 1916 only one out of every three in Maine was affiliated with a church. Nor did the situation improve during the next two decades. In 1916, the total church membership was 255,293 (population: 757,755); in 1936, it was 313,353 (population: 827,303). Maine could show an increase in church membership of only 58,060 over a period of twenty years—an annual average of a mere 2,900. Since the Catholic increase during these two decades was 43,248, not much remained to be divided among the non-Catholic churches; the only notable increases were reported by the Episcopalians (8,682) and the Jewish congregations (7,821).

These statistics reveal a rather dismal picture of Protestantism and they are not cited here as a cause of rejoicing. There are no apparent signs that those who have abandoned their old New England faith are returning in any great numbers to the faith of their fathers, although surely the opportunity is great. The drift away from these Christian churches should disturb all who are aware of the urgent need during the next decade of strong and organized and united action by all the forces of Christianity in order to restore a semblance of Christian order to this chaotic world of ours.

Some Protestant leaders are fully cognizant of the problem. The delegates at the 1946 general convention of the Protestant Episcopal Church in Philadelphia were warned by Dr. William V. Bennis, professor of rural sociology at Penn State, that paganism is spreading like a plague in the rural areas of the United States. The statistics on Maine make one appreciate the sweep of the plague. It would no doubt be incorrect to say that these

thousands and thousands of souls have ceased to be Christians, but surely the Protestant leaders will not dare say that they are just as good Christians for having abandoned their churches; and it is difficult to see how they can retain their faith much longer.

The sad fact is that our society is becoming one wherein the light of Christian revelation is growing faint, if not already extinct, in the souls of millions of Americans. It is quite obvious that we are headed for disaster unless the trend is checked. Dr. Bennis told his audience that something must be done immediately, for it may be too late three years hence. He also added that only the Catholic Church, with its rural parishes and rural life directors, has taken a realistic approach to the problem.

We know that our efforts have not been enough. But this observation should be sufficient to inspire us to renew our efforts a hundredfold in the immediate future. Such an effort can save this nation from paganism.

(Father Lucey is head of the Department of History and Political Science at Holy Cross College, Worcester, Mass.)

Of a free and responsible press

Charles Keenan

Board meetings have their dull moments; and those of Encyclopaedia Britannica, Inc., are doubtless no exception. So Henry Luce, of *Time*, *Life* and *Fortune*, began to talk with Robert M. Hutchins, Chancellor of the University of Chicago, about the state of the press and the future prospects of its freedom. Their conversation turned out to have more concrete results than most board-room chats. It took place in December 1942; and about a year later, Mr. Hutchins, armed with \$200,000 from *Time* and \$15,000 from the Encyclopaedia, was able to bring together a Commission to study the freedom of America's contemporary press. (There is probably a moral in the relative contributions of *Time* and the Encyclopaedia, but for the moment it escapes me.) By "the press" the Commission understood instruments of mass communication, including, therefore, the radio and the movies.

The Commission was not a newsman group. Not to go through the whole list, we may pick a few names at random: Archibald McLeish, former Assistant Secretary of State and Librarian of Congress; Reinhold Niebuhr of Union Theological Seminary; Beardsley Ruml, Chairman of the Federal Reserve Bank of New York; George N. Shuster, President of Hunter College; Jacques Maritain; Hu Shih, former Chinese Ambassador to the United States.

The Commission's report, *A Free and Responsible Press*, was issued March 31. (Other works of the Commission, issued or to be issued, concern international

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communications, the radio, the movies.) We cannot here consider the whole report. We confine ourselves to what is perhaps its most important part—its study of the nature and functions of a free press in a free society.

As an opening gun the Commission asks the plain question: Is the freedom of the press in danger? And it gives a plain answer: Yes.

There are three reasons for this answer; and the development of them makes up the bulk of the report. They are: 1) that the press is becoming more and more important to the people, and at the same time, as an instrument of mass communication, is becoming less available to the people as a medium of expressing ideas and opinions; 2) that those who do control the machinery of the press have not provided a service adequate to the needs of our society; 3) that some of them, from time to time, have engaged in practices detrimental to the interests of our society.

The danger, therefore, is that if the press does not rise to the responsibilities of its freedom, society, i.e. government, will undertake to control and regulate it—a consummation which neither the Commission or anybody else thinks desirable.

PRINCIPLES

Freedom of expression, says the Commission in its preliminary exposition of principles, is not only an individual right which society should protect in the interest of the individual; it is essential to a free society, and in protecting it, society is protecting itself:

Freedom of the press is essential to political liberty. Where men cannot freely convey their thoughts to one another, no freedom is secure. Where freedom of expression exists, the beginnings of a free society and a means for every extension of liberty are already present. Free expression is therefore unique among liberties; it promotes and protects all the rest.

But "the moral right of free public expression is not unconditional." It supposes that a man recognizes his duty to the common good, and his obligation to make his public utterances the reflection of sincere and honest thinking; if these are not acknowledged, the claim to freedom of expression falls to the ground—"in the absence of accepted moral duties there are no moral rights."

The Commission does acknowledge "the right to be in error," i.e. the right to put forward one's sincere convictions, even though they be erroneous. But, it adds, "the assumption that the man in error is actually trying for truth is of the essence of his claim for freedom. What the moral right does not cover is the right to be deliberately or irresponsibly in error."

The legal right of free speech, however, should be maintained, even when the moral right is forfeited, "for to impair the legal right even when the moral right is gone may easily be a cure worse than the disease. Each definition of an abuse invites abuse of the definition." This supposes, of course, that exercise of the legal right—and I would say the same of the moral right—does not invade "in a serious, overt and demonstrable manner" personal rights or vital social interests.

The chief danger envisaged by the framers of the First Amendment was government interference with freedom of expression. With that danger removed, there was little hindrance to the free use of the press. It was not difficult to print newspapers or pamphlets; and, with the low literacy rate and the property qualifications for suffrage, "there was no great discrepancy between the number of those who could read and were active citizens and those who could command the financial resources to engage in publication."

THE NEEDS OF OUR TIME

Vastly different is the situation today. Almost universal literacy and adult suffrage have extended the political community to be served by the press to include the great majority of America's millions of people. The necessity for serving this community has transformed the press into "an enormous and complicated piece of machinery." At the same time, there is a marked reduction in the number of "units of the press" in relation to the total population. This compels a new evaluation of the concept of freedom of the press:

Protection against government is now not enough to guarantee that a man who has something to say shall have a chance to say it. The owners and managers of the press determine which person, which facts, which versions of the facts, and which ideas shall reach the public.

At the same time that the control of the press has come into relatively fewer hands, the dependence of the people on the press has grown greater. In a society so large, so complex, so interrelated as the United States, where responsibility for government rests ultimately on the people, correct and timely information on current events is no longer a luxury or even a convenience for the average citizen; it is a necessity. The Commission quotes Jefferson: "The basis of our government being the opinion of the people, the very first object should be to keep that right." And how vital a part the press plays today in the formation of that opinion is clear:

For the most part, the understanding of the leaders and people of China, Russia, England and Argentina possessed by the citizens of New Hampshire, Kansas, Oregon and Alabama will be gained from the agencies of mass communication. Hardly less is the dependence on these agencies of the Midwest farmers for their understanding of a strike in Detroit or a change in the discount rate by the Federal Reserve Board in Washington.

Hence, concludes the Commission, the "element of duty" involved in the right of free speech "acquires a new importance. The need of the citizen for adequate and uncontaminated mental food is such that he is under a duty to get it. Thus his interest also acquires the stature of a right."

WHAT A FREE SOCIETY REQUIRES

If our media of mass communication are to address themselves expertly and adequately to the task of serving our free society, the first step must be an inquiry into the needs of such a society. So far as they relate to the press, the Commission finds them to be:

1. *A truthful, comprehensive and intelligent account of the day's events, in a context which gives them meaning.* This means accurate reporting; plus the separation and identification (so far as possible) of fact and opinion. "It is no longer enough to report the fact truthfully. It is now necessary to report the truth about the fact" (Italics by the Commission). The bare facts about a foreign country, or about partially insulated domestic groups (e.g. minorities) can give a distorted picture. The incident must be seen in its context, must be understood as typical or atypical of the country or group.

2. *A forum for the exchange of comment and criticism.* The Commission here suggests that the press take on something of the function of a "common carrier" of public discussion. There are all kinds of groupings within the nation, each of which is served by its own organs of advocacy. Unless these groups are brought in contact with the ideas of other groups or criticisms of their own ideas, they will remain insulated and "the unchallenged assumptions of each group will continue to harden into prejudice." The great mass media of communication reach all groups. Through them, the various groups should be able to obtain a fair and unbiased presentation of their ideas to the public, and receive an equal presentation of other groups. The giant units "can and should assume the duty of publishing significant ideas contrary to their own, as a matter of objective reporting, distinct from their proper function of advocacy."

3. *The projection of a representative picture of the constituent groups in the society.* This requirement is closely related to the two preceding ones. In the United States, made up as it is of many racial groups, to say nothing of social, political and economic groupings, such a requirement is serious indeed. We have long been cursed with "stereotypes" of the various racial stocks in our nation—Negro, Italian, Irish, Oriental, Latin-American—to say nothing of "labor," "capitalists," "unions," "bureaucrats," and "long-haired professors." Failure to meet this third requirement can come by default as much as by positive misrepresentation. If the public hears much more of the crimes of Negroes than their achievements, a false stereotype is built up. "Responsible performance here," says the Commission, "simply means that the images repeated and emphasized be such as are, in total, representative of the social group as it is."

4. *The presentation and clarification of the goals and values of the society.* Whether they mean to or not, the press can clarify or blur these ideals in the course of reporting the events of the day. It is not asked to "sentimentalize, to manipulate the facts for the purpose of painting a rosy picture"; but should report realistically those events that militate against our goals and ideals as well as those that favor them. As evidence of the need for better performance in this line, the Commission cites a National Opinion Research poll, in which one-third of those polled did not think that newspapers should be allowed to criticize the American form of government, even in peacetime. Apparently the press has not done too good a job even of presenting the case for its own freedom.

5. *Full access to the day's intelligence.* The citizens of a modern industrial society like the United States require much more current information about their own nation and about the world outside their boundaries than did the people of an earlier age. That large numbers of citizens do not take an interest in much of this news does not relieve the mass media of their duty to furnish it. "Leadership in our society is freely chosen and constantly changing; it is informal, unofficial and flexible." We cannot identify tomorrow's leaders; the press must keep them informed by keeping everybody informed. Only so can a worthy leadership arise among us.

CONCLUSION

There is one other element, not explicitly stressed by the Commission, which the press cannot command, but which it can greatly help to create. That is the desire on the part of the public to know the truth—as against the desire to have its opinions confirmed. Men do not readily accept truths at variance with their long-accepted beliefs, especially when it is to their immediate interest to keep on believing them. Yet without the willingness on the part of its readers to accept new truths and jettison old prejudices, neither a free press nor a free society can ultimately survive.

A free press finds its finest flowering in a socially and politically mature society, a society, that is to say, founded on dedication to truth and justice and human dignity. When men value something else—power, wealth, personal pride—more than these, freedom of the press, like all freedom, is in danger. When too many Germans allowed lies about the Jews to pass in silence, the foundations of their freedom were crumbling. If too many Americans accept less than the whole truth about Jews or Negroes or Catholics, our American freedom is in danger. The price of liberty is still eternal vigilance.

"Whether at any time and place," remarks the Commission,

the psychological conditions exist under which a free press has social significance is always a question of fact, not of theory. These mental conditions may be lost. They may also be created. The press itself is always one of the agents in destroying or in building the bases of its own significance.

This section of the Commission's report provides the press—and the public—with plenty of material for a good examination of conscience.

Looking forward

Where are we heading in our country's policy toward the crying need of displaced persons and refugees? Apparently, contradictory statements are being made; by the President, in his message concerning refugees, on the one hand; by the Army, in the persons of General Clay and General Brooks (UNRRA), on the other. Reporting a recent press conference, Walter Dushnyck, of our Staff, will briefly discuss this development, along with the question of the International Refugee Organization, in the next issue.

Literature & Art

Dante and Ireland

A. J. Reilly

Father Gerald G. Walsh, S. J., one of the few American Catholic commentators on the world's preeminent Catholic poet, Dante Alighieri, states that according to the poet himself his great-grandmother came from the valley of the Po. From this Father Walsh assumes that "she may thus have brought to Dante's stock some strain of Lombard or Celtic blood." A rich field for speculation is opened up by these words.

We know that at one time the Celts dominated practically all of western Europe. They disappeared as a ruling people some time prior to Caesar's invasion of Gaul, but undoubtedly there was a strong Celtic strain in the Europeans of that period, including the inhabitants of Italy. This strain was strengthened constantly from the later home of the Celt, Ireland.

For six hundred years, from the sixth to the twelfth century, Ireland was the source from which a continent, struggling to absorb the barbarian influx from the east, drew both faith and learning. Not only priests and teachers, but countless pilgrims made their way across Europe toward the center of Christendom, Rome. Conceivably many of the latter remained on the continent, wearying of their long journey or attracted by the opportunities these distant lands afforded. Thus by the thirteenth century it is probable that in Italy, as in the United States today, there was far more Irish blood than is generally realized, and Irish tradition occupied no small place in its culture.

Without stressing too much the possibility of an Irish grandmother somewhere in Dante's ancestry, we find that the structure of the *Divine Comedy* affords not a little evidence of the dominance of Irish civilization and culture in the intellectual life of the time. In its broad outlines it conforms closely to the stereotyped pattern of Irish voyage and vision literature.

This branch of literature embraced numerous prose tales and vision-stories worked out with amazing ingenuity but following a certain accepted pattern. The *Imramha* (literally "rowings") describe journeys to mystic lands beyond the rim of the ocean and the wonders and adventures that fall to the lot of those fortunate enough to make the journey. Lovely descriptions, lavish imagination and poetic fancy characterize the *Imramha*. Only those of rare nobility of character or exceptional virtues embark upon such wonder-voyages.

Closely related to the *Imramha* are the *Aislingi*, or vision tales. They, too, follow some early, preconceived pattern. The hero generally sets out upon a journey, not necessarily long or arduous. He falls into a trance during

which he is guided from this world to the world beyond and is permitted to behold the tortures of the damned, the sufferings of purgatory and the glories of heaven. The likeness of this pattern to the *Divine Comedy* is striking. That Dante's epic could have been influenced by the *Imramha* and *Aislingi* will be evident from a cursory glance over the history of the most popular of these tales.

Of the numerous voyage stories *The Voyage of Saint Brendan* was the most popular. Its hero is the sixth-century navigator and missionary, Brendan of Clonfert, whose feast is celebrated on May 16. It is a matter of historical record that St. Brendan made many voyages to distant islands to carry the light of faith to those in darkness. It is probable that he kept records of his missionary journeys, or at least related to some responsible person his trials and adventures. Be that as it may, soon after his death, perhaps even during his lifetime (he lived to the noble age of ninety-three) legends of his voyages began to take shape.

By the tenth century all the known facts and legends seem to have been embodied in the Latin story of his voyages, *Navigatio Sancti Brendani*, which promptly be-

came one of the most widely read works of the time. It was translated into all of the principal European vernaculars and became to the Middle Ages what Shakespeare or Dante are to our own time. "In this work," writes Aodh de Blacam, "we detect the ancient folklore of



dwellers on the Western coasts, coming through Gaelic literary tradition into an ambitious, and admirably written, Latin narrative, and so into the imagination of Christendom." That Dante could have been unfamiliar with this work is incredible.

Earlier than the *Navigatio* is the *Vision of Saint Fursa* found in both Irish and Latin versions. It is the oldest of the vision tales extant, and is closely related to the voyage literature. Fursa, called also Furse and Fursey, was a grand-nephew and one-time pupil of Brendan, and like his illustrious relative, a missionary and founder of monasteries. From his native Galway he went to England and preached and taught in East Anglia, founding there at least one monastery. Later we find him in France, where he died in 649 and was buried in his own monastic foundation at Péronne. He is said to have been visited by remarkable visions, especially of the punishments of hell and the joys of heaven. The Venerable Bede knew of Fursa's visions and believed them genuine.

The narrative account of the saint's visions dates from his own century and could have been written by Fursa

himself or by a scribe during his lifetime. Another probability is that it may have been a compilation of legends connected with the saint because of the holiness of his life and written down after his death to satisfy the pious. Whatever its source, the narrative exerted no little influence on European thought.

Another work, almost certainly known to the author of the *Divine Comedy* is the *Legend of the Knight Owen*. Threads of this tale run through all of mediaeval literature. It is not considered by scholars to be of Irish authorship, but it is unquestionably in the tradition of the *Aislingi*. Its author may have been one who studied in the famed Irish schools and there became familiar with the story of St. Patrick's holy island, called then as now, St. Patrick's Purgatory. The narrative tells of the knight of Northumbria who visited the island and there was granted a vision of the life to come. Not only did the work itself become widely known on the continent, but it spread the fame of St. Patrick's Purgatory to the farthest bounds of Europe and made it a place of popular pilgrimage, as Lourdes is today. Thus St. Patrick's Purgatory became the source of a large body of international literature.

By far the most ambitious of the vision tales, however, is the *Vision of Tnúdgal* (Tundale), a twelfth-century work. The remarkable similarity of this work to the *Divine Comedy* has not entirely escaped the notice of scholars. It antedated the latter by some two centuries, considerably less time than that which separates Shakespeare's day from ours. That it could have been known to and have influenced Dante, therefore, does not seem entirely unlikely.

Like the Florentine, Tnúdgal was a soldier and also a man of culture. Journeying from Cashel to Cork, he fell into a trance during which he was led through hell to heaven. On this strange journey he met and conversed with kings and saints and scholars whose names would have been as familiar to his contemporaries as were the personages Dante introduces to the Florentines of his day. The author of the work appears to have been an Irish monk residing in Germany, and the story may well have been known on the continent before it came to Ireland. It was one of the most widely translated of the Irish tales and certainly influenced continental thought, whether or not it was the inspiration of the *Divine Comedy*.

"Every nation," writes Eleanor Hull, "has contributed its quota to the colossal structure of the *Divine Comedy*, but it is no exaggeration to say that none has contributed more largely the material for its fashioning than has the Irish nation." Just what was strictly his own and what Dante absorbed or borrowed from his Irish precursors is difficult to determine, and the question opens a wide field for research. We may say that as Shakespeare took the Holinshed Chronicles and from them constructed his imperishable dramas; as the poet Mangan took mediocre German poems and "translated" them into things of enduring beauty, so Dante took the Irish voyage and vision literature and erected upon it a superstructure into which he introduced not only his incomparable poet-

tic genius but all that he knew of philosophy, of theology and of political economy, thus creating the epic of Christendom on an Irish foundation.

The thought is an invitation to scholars to compile a variorum edition of the *Divine Comedy* with special attention to Irish source material.

The Poet and the Absolute

Lilies that do not labor
I can study while they grow—
And when I come down from Thabor,
I can stammer of "white as snow";

This is the rich concession
Wrung from the absolute
By a mind that engraves with aggression
Save when—while it learns to refute

The futile illustration,
Retract the simile,
Relax the old elation
Of the image struggling free—

With light no longer left me,
It loses bridegroom and lamb
In a cry from within that has cleft me:
"I am who am!"

SISTER MARY ST. VIRGINIA

Happiness

There were no sounds but three
In our wide solitude of sun
That domed the peaty moss:
The happy grumbling bee
Who flirted with a floss
Of thistle, and was gone,
Only to come once more
And dive to its purple core;
Then the grasshopper's chirr,
That pulse and purr of hidden flame
Whose cordial warmth was everywhere
And with your voice that went and came
Flowed over, round and into me.
No other voices, bird's or tree's.
And yet all summer burned in these,
And all that life and love could win
Were glowingly confused therein.

Soundless as light, from windless East
The river flowed to windless West
Under its lily-pads. No least
Uplifting of its patined floor,
No slightest nod of bulrush crest
Betrayed the semblance that it wore
Of luminous and blissful rest.

So deep the spell was on us, we
Cared not for knowing or not-knowing
That the waters travelled to the sea
And the long day at last was going.

GEOFFREY JOHNSON

Books

Warrior for the Word

PERE LAGRANGE AND THE SCRIPTURES

Translated from the French by Richard T. Murphy, O.P. Bruce. 216p. \$3.75

On the occasion of Père Lagrange's golden jubilee in the priesthood in 1935, five eminent French scholars wrote appreciations of his extensive work in the field of scripture studies. The translator has supplemented these five essays with one of his own, written after the death of Père Lagrange, to include his work after 1935 and more biographical material.

The first four essays trace in chronological order the course of his labors in various departments, and their titles convey a good idea of the extent of his interests: "I. The Old Testament—Semitism" (with notice of his treatment of the concept of inspiration); "II. The New Testament—Beginnings of Christianity"; "III. The Hellenic Milieu"; "IV. The Comparative History of Religions and the Revealed Religion." The fifth dwells in a general way on the wide influence exerted by Père Lagrange both within and without the Church.

The career of the distinguished Dominican covered almost the entire period during which the critical attacks on the Bible were most violent. Largely due to these attacks, the modernist movement arose and developed among Catholics, causing many shipwrecks of the faith not only among ordinary persons but also among those regarded as leaders. It was a critical period and, to use familiar political terms, there were among Catholics a right and a left wing with many gradations between them. The right wing stood rigidly for the old traditional ideas and methods while the left went over more or less completely to the critics' camp, many trying to save their consciences with the futile theories of modernism. The distinction of Père Lagrange is that, while holding firmly to his allegiance to the Church and all its teachings and standing ready to bow to its decisions when they ran counter to his own theories or conclusions, he thought that the best way to combat the critics was to meet them on their own ground of literary and historical criticism and to

turn their weapons against them by showing that the only sure conclusions justified by such studies constituted new proofs for the essential ideas sanctioned by the Church regarding the Bible.

To carry on this war against destructive criticism he opened the Ecole Biblique, the Dominican House of Studies, at Jerusalem in 1890 and two years later he began the publication of the *Révue Biblique*. In both of these he was the prime mover and supporter, not only lecturing in the school and contributing generously to the review but also organizing and conducting expeditions for the exploration of Bible lands, besides launching the *Etudes Bibliques*, a series of scientific works to provide a complete commentary on the Scriptures.

As sketched in the fifth essay here (p. 177), Père Lagrange was like a soldier fighting face to face with the enemy and adapting his tactics to theirs; to distant observers he might have seemed at times to be taking the wrong line of defense or attack, of surrendering too much ground to the enemy, or even of deserting to their ranks. In the early stages of the struggle the official directives of the Church were few or of only a general character, and it was often difficult to say where lay the line dividing orthodoxy from heresy or the safe from the dangerous; but in time these directives, chiefly through papal encyclicals and the decisions of the Biblical Commission, became more precise and inclusive, and Catholic scholars could work on more solid ground. Now that the turmoil of battle has subsided, it is comparatively easy for Catholic scholars to judge what was of permanent value in such works as those of Père Lagrange and to discount what has proved false, misleading, or useless. In this judgment the learned Dominican must be hailed as having contributed powerfully and extensively to the promotion of biblical studies among Catholics.

WILLIAM A. DOWD, S.J.



Troubled epoch and man

ALEXANDER I OF RUSSIA. The Man who defeated Napoleon.

By Leonid I. Strakhovsky. Norton. 301p. \$3.50

In the last one-hundred-forty years Russia and Europe have been confronted with three great crises, namely, the French Revolution and subsequent invasion by Napoleon, and the two World Wars of 1914 and 1939. During the first crisis Russia had at her helm Alexander I, subtitled in this book as the "man who defeated Napoleon." This is evidently intended to appeal to the secular-minded among us, for while it is an achievement of no mean order judged by the standards of the world, both spatially and actually the chief pre-occupation of this book is Alexander's spiritual struggle, stemming, Dr. Strakhovsky implies, from his tacit participation in the murder of his father, Emperor Paul I. Thereafter the imaginative and sensitive Alexander found bitter and meaningless the pomp and circumstance of court life, and never quite measured up to the full responsibilities of his office.

Alexander's subsequent struggle to become the captain of his soul, to master his doubts and misgivings, to extract some meaning from his existence becomes indirectly and consciously the theme of his life-story as told by Dr. Strakhovsky. The treatment is in part chronological and conceptual, and hence there is a bit of overlapping, but not enough to detract from the intense interest the author has been able to inject into his story. Under the influence of time, people and events Alexander emerges as an actor, disliking his part, yet expert at dissimulation as in a famous encounter with Napoleon at Tilsit; a man of humility, yet overwhelmed by the responsibility thrust upon him by the events of history; a bold planner, a yet a frustrated, before-his-time reformer; a seeker after peace of mind, in religion and mysticism, a man of relentless antipathies, yet possessed of great faith and loyalty to individuals attracted to him.

One of the most interesting aspects of this arrestingly written, scholarly and lucid treatment of a difficult subject is a series of pen-portraits of individuals close to Alexander during the course of his life. Here we find the despicable Count Pahlen, who implicated him in the murder of his father; the reformer Karazin, the Marquis Posa to his Don Carlos; Kutuzov, the real

nemesis of Napoleon; the unhappy Speransky; the "mystics" Prince Golytsin and Madame de Krudener, and towards the end of his formal story the brutal Arakcheyev, whose real character never seems to have crossed Alexander's mind. All of them in varying measure had some influence on Alexander, good or bad.

Dr. Strakhovsky's work is an honest, straight-forward account of a troubled epoch and a troubled man. He engages in no subtleties and speculations concerning the causes of Alexander's spiritual grief. What in other hands would have provided material for psychiatric analysis, becomes in his vocabulary remorse of conscience, which requires expiation. All of this leads to the grand climax—indeed without it, an explanation of the course of Alexander's life might be not merely difficult but impossible—of Alexander's decision and gradually formulated plan to have his death announced to the Russian people and to the world. Circumstances assisted in the perpetration of this plan and one Maskov, a courier, was buried in his stead in St. Petersburg, while the real Alexander made

haste to depart to Siberia as plain Fyodor Kuzmich. Here he passed his days in prayer and lived to the advanced age of eighty, finally passing away in 1864 in the reign of Alexander II.

The author is fully aware of the problems incident to proving the historical authenticity of these events. While he himself is convinced, and submits textual and documentary evidence, others may not be. At any rate it seems a good deal depends upon the evidence probably to be found in the papers of the Cathcart family—and these to his regret will not be opened until 1964!

Regardless of this, Dr. Strakhovsky has written a work with wide popular appeal. His style is engaging and vivid. Unlike the professional historian who is apt to lose the dramatic interest of his subject in pursuance of an elusive detail, his work shows not only a flare for the dramatic and picturesque, but a sense of the kind of workmanship needed to write a good novel. Withal he has the professional historian's respect for the facts in the case. The work is illustrated and his bibliography attests to wide reading on the subject.

GEORGE WASKOVICH

What the galleons brought

THE SPANISH EMPIRE IN AMERICA

By Clarence H. Haring. Oxford University Press. 388p. \$5

The basis of this book, says the author in the Preface, is

a series of twelve lectures delivered in the spring of 1934 at the Instituto Hispano-Cubano of the University of Seville in Spain. The Instituto's plans to publish the lectures were fortunately frustrated by the Civil War. In the intervening decade, numerous investigations have added to our knowledge, and the writer's grasp of the subject, it is hoped, has gained in breadth and maturity.

The book is an institutional history of the Spanish colonies in America from 1492 down to the wars of independence in the early years of the nineteenth century. It is concerned with the evolution of the Spanish modes of government and society in the American environment. It opens with a discussion of political conditions in Spain in the last years of the fifteenth century. The author shows that the laws and institutions of Spanish America were modeled on those of Castille, where the king was absolute, rather

than on those of Aragon, whose rule was that of a limited monarchy.

Two chapters are entitled "Race and Environment." How the historical background of the peninsula had developed among its inhabitants aptitudes which prepared them for conquest and colonization is treated in Chapter Two. "The Spaniards of the sixteenth century," it is remarked, "displayed the characteristics of the . . . Roman soldiers and colonists in the times of Scipio Africanus and Julius Caesar. And like the Romans they were pre-eminently creators of laws and builders of institutions." Among the motives for colonization in both English and Spaniards, were the desire for adventure, the desire for wealth, but a distinctive motive of Spanish and French colonization was zeal for religious "propaganda," whereas the missionary motive was strangely absent in the colonization by the English and the Dutch. Chapter Three is devoted to the natives of the colonies and how they were affected by the *encomienda*. In this connection the author has naturally to speak of Las Casas. However one may judge the Bishop of Chiapas, he remains the greatest champion of the downtrodden natives; he fought to win justice and freedom for the Indians, and he defended them in season and out of sea-

son against the rapacity and tyranny of the colonists.

In the chapter dealing with territorial organization, Mr. Haring points out that at the beginning the expeditions of discovery and colonization were left to private enterprise, and the leaders were rewarded with wide political and economic privileges. During the second half of the sixteenth century, however, the Crown undertook to recover all the attributes of sovereignty in its overseas territories. Following this chapter is a description of the various institutions of political government: the Council of the Indies and its most important political and judicial agents: the viceroys, the captains-general, and the *audiencias*; the attributions of subordinate officials such as the *gobernadores*, *corregidores*, *alcaldes mayores*; and finally the lowest stage in the administrative hierarchy, the municipal corporation or *cabildo*.



The chapter entitled "The Church in America" summarizes the growth of the Church in the colonies and how the enormous amount of property controlled by the diocesan clergy or by religious orders was acquired. The author, however, mentions what is too often omitted by those who have treated this phase of colonial history: "There is, however, another side to the picture. Virtually all the social services of the community in colonial days were the peculiar and exclusive domain of the clergy. They created and managed the schools, hospitals, asylums." The following tribute is paid to the evangelization of the Indians: "The role of the missionary martyrs is one of the finest pages in the history of the Spaniards in America." The limits of a review do not permit me to discuss certain opinions on the "Reductions." We shall content ourselves with saying that not a few statements would be difficult to prove.

Following the chapter on the Church is a discussion of the various classes in Spanish American society—Spaniards,

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creoles, mestizos, Indians and Negroes. The preference accorded to Spanish aristocracy and gentry over the creoles with regard to positions of responsibility and authority may have sprung from fear and distrust of the colonists, but also from the fact that those born in the colonies were looked upon as second-class subjects. The last half of the book discusses the relations between these classes of people with one another; it surveys the education in the various colonies of the empire; it enumerates the contribution of Spanish America to literature, scholarship and the fine arts. The book closes with a consideration of the economic life in the colonies, agriculture and the mining industry, the organization of the royal exchequer, and the commercial monopoly as developed during the three centuries of Spanish rule.

This volume in which the author has condensed the institutional history of Spanish America will prove useful as a book of ready reference to those who have studied the subject in weightier volumes; it is sufficiently detailed for the general reader wishing to acquire a knowledge of the administrative mechanism obtaining in the Spanish empire; it would be an excellent textbook for teaching the institutional history of the Spanish colonies in America.

JEAN DELANGLEZ, S.J.

AFTER BLACK COFFEE

By Robert I. Gannon, S.J. McMullen.
184p. \$2

As an after-dinner speaker, the Reverend President of Fordham University is equal to more occasions than any other speaker known to this reviewer. He can light up an evening for the Real Estate Board of the State of New York, for the International Business Conference, the New York State Bar Association, the New York Zoological Society, and the St. Vincent's Hospital School of Nursing. Though definitely Irish in temperament, he is at home with the United China Relief, the Pan American Society, the General Pulaski Memorial Committee, and even (what must have caused James A. Farley and the late Alfred E. Smith no small wonderment) the National Republican Club.

What accounts for the phenomenal success of Father Gannon in addressing such varied groups? The explanation is not far to seek.

First of all, Father Gannon has a genius for adapting himself to any

audience. He takes the trouble to study the work it has done. He shows himself sympathetic and appreciative. In the idiom of the old handbooks, he knows how to "render his listeners benevolent."

Second, he has the self-discipline to impose upon himself severe limitations of purpose within the boundaries of the after-dinner situation. His talks average between twenty and twenty-five minutes in length. This is not long enough to treat a serious subject with any fulness, but the diners are already replete to start with. It is long enough to warm them up with the cordial of his ingratiating introductions and delicate wit, so that he can slip in a spoonful of the medicine he thinks they need.


Then, his speeches are highly personalized. After-dinner speaking is almost a form of dramatics. The punch comes from the personality of the speaker. Father Gannon is invited by so many different groups as much because he is so well liked personally as because he is sure to say something appropriate. Probably no Catholic priest would have had so many choice "spots" thrown open to him if his repertoire were known to be limited in scope. People are sure that this speaker will combine personal charm, a vivacious manner, witty and often very telling sallies, literary skill, a finished delivery, and apropos observations. Sometimes, as in "The Vanishing Absolute," a criticism of juristic pragmatism, he accomplishes more than that without overrunning his watch, for which he seems to have developed an almost split-second conscience.

In view of the *genre* of these utterances, one is hardly justified in launching into an evaluation of the educational, economic, and possibly political positions taken in them. One might mention, for example, that his identification of the work of the Real Estate Board of the State of New York with the protection of the right of private property leaves out of consideration the chief issue surrounding that right today. It is the *distribution* of private property. His address on "Public Versus Private Schools" shows insight into the peculiar roles of each without more than an allusion to the religious bankruptcy of the public-school system. Quite possibly this was all that the traffic would bear.

To cite one of many possible political references one might cavil with—if caviling were in place—Father Gannon tosses in the observation that "my fondness for the word 'republic' has

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increased since the word 'democracy' was drained of all significance in the interest of international relations" (pp. 50-51). In 1816, Thomas Jefferson made the same complaint, except that he wrote: "It must be acknowledged that the term *republic* is of very vague application in every language." If we gave up the use of words because of their common misuse, we should have to stop using "Christian," "Church," "grace," "faith," and practically the entire nomenclature of Catholic theology. But no one should quarrel with a timely warning or an individual's opinion in matters like these.

If anyone wishes to study the art of after-dinner speech-making, *After Black Coffee* is the textbook to use. And all of Father Cannon's hosts of friends are happy to have his best work between two covers.

ROBERT C. HARTNETT

THE LOST LAND

By George H. Freitag. Coward-McCann. 314p. \$2.75

This is the story of a German family living in a mill town in the American Midwest at the time of World War I. Old John Kreitzer, a shoemaker, had brought his wife, his three sons and his three daughters from the old country many years before. His sons worked in the steel mills. One of them, August, had married Ruth, an Irish girl, and lived in a house which stood back to back with his father's house. The story is told by Paul, August's son, who was about ten years old at the time of the events he describes.

August Kreitzer dreams of owning a farm. He yearns to get away from the steel mills and the town and to live "close to the land." His parents and one of his sisters dislike Ruth, his Irish wife, and go out of their way to be unkind to her. The townsfolk, now that the war has begun, make life unpleasant for those of German descent. Little Paul is mistreated at school by the other children. These circumstances impel August to make his dream come true. After years of saving, and with financial assistance from one of his brothers, he buys a small farm a few miles outside the town. His parents and some of the other Kreitzers come to live with them. But his sentimental dream of life on the land is not fulfilled. August is no farmer and the farm does not prosper. They return to the town and to the steel mills, no

better off than when they left, except that August has had his chance on the land and the Kreitzers have learned to appreciate the courageous Ruth.

The author, George Freitag, states that the theme of his novel is the "frustration suffered by a good little man, more good than worldly-wise," and the book jacket describes August Kreitzer as a man "close to God." This reviewer thought that phrase more applicable to Ruth than to the constantly bewildered August, who made a god of the land and who always seemed uncertain whether his first loyalty should be to his parents or to his wife.



The book is written in a simple style with occasional poetic flashes. The writer has a fresh and original way with words, particularly in his descriptions of people, appropriate in a narrative supposedly seen through the eyes of a child. It is a sincere and sometimes touching story, but August, supposedly the central character, lacks the strength, the intelligence and the firm core of faith which make his wife a dependable rock to which, in the end, the whole family can cling. Perhaps the author really intended that quiet Ruth, who seldom speaks, should dominate the book. Like her namesake in the Bible, she seems to say: "Wheresoever thou goest, I go; thy land shall be my land and thy people my people." *The Lost Land* lacks a hero but it has a heroine.

MARY BURKE HOWE

MARSHALL: CITIZEN SOLDIER

By William Frye. Bobbs-Merrill. 373p. \$3.75

Of all men in key positions in the world today, few are being watched with greater interest by informed citizens than is George Catlett Marshall, our new Secretary of State. Drawn reluctantly into the center of a conflict of aims and ideas that appear irreconcilable, the General who so skillfully planned our war effort has been called to guide our way to lasting peace. It is important to have the measure of this man, and his biographer puts it into one word—greatness. The book leaves General Marshall at the end of his war

years but everything that he can mean to his country today is implicit in his past.

Like so many men who achieve distinction, George Marshall was born to a woman of strong and serene character and grew up in an atmosphere of discipline and love, under the influence of Christian ideals. One of the best friends of his active but serious-minded boyhood was the rector of his church.

By one of those happy coincidences of history when a man and a time are in conjunction, Marshall was commissioned a second lieutenant in the United States Army in 1902, just a year before the beginning of its modernization under the General Staff set-up. The officer who was to be our great Chief of Staff during World War II grew with the new system and contributed vitally to its development. In the midst of the recent war he modernized it again. With brilliant perception he saw the need for unity of command over allied ground, sea, and air forces in a global war where speed and concerted action had erased old demarcations. While competent but less objective men fought over prerogatives, the Chief hammered on team-work. His practice in holding to this ideal while coping with some highly individualistic subordinates and equally strong-minded members of the General Staff should be excellent preparation for his new job.

MAJORIE HOLLICAN

THE TRIAL OF SOREN QVIST

By Janet Lewis. Doubleday. 256p. \$2.50

Beautifully written, Miss Lewis' brief novel, based upon an actual occurrence in seventeenth-century Denmark, is refreshingly different from most current fiction. Its outlook and purpose are predominantly spiritual; the battle within Pastor Soren's soul, which he wins magnificently, forms the book's most significant action.

The story opens with the return of a soldier from the wars to his Danish home. When he reveals his identity, consternation and horror seize the present pastor and his housekeeper, Vibeke. From his story, they and Judge Tryg Thorwaldsen are able to piece together the missing parts of a tragic puzzle of long ago. We are taken back then to the days before the tragedy and shown the quiet, happy life of Vejlbj personage; the Pastor himself, kindly and just, his lovely young daughter Anna; Vibeke, the servant who is practically one of the family, and Tryg

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Thorwaldsen, Anna's betrothed. This calm is suddenly disrupted by the sinister appearance of Morten Bruus, and from that time on a horrid net is drawn around the Pastor and Anna. Much of the story is told from Anna's point of view, and her growing terror, her estrangement from Tryg, her sudden, sorrowful attainment of maturity are excellently done. The weakest character—and this is the book's most serious flaw—is Morten Bruus, who never quite becomes real, but only a shadowy evil spirit through whom the Pastor's downfall is encompassed.

These external events of themselves seem meaningless. Soren Qvist's acceptance of an unjust sentence, his confession as murder of an action he thought he had committed while sleep-walking, at first glance hardly appear to spring from a sane view of morality. Yet if we see his attitude as a deeper insight into the problem of good and evil, the value of his story is clear. Soren Qvist is essentially right in his judgment of himself, since he had truly felt anger against the man believed murdered, and, perfectly submissive to the will of God, he is happy to expiate by death this inner sin. As Miss Lewis says, "he is one of a great company of men and women who have preferred to lose their lives rather than accept a universe without plan or without meaning."

JOSEPHINE NICHOLLS HUGHES

The Word

FORTITUDE IS A FINE, MUSCULAR word with the hard outline and impact of a fist. It jolts the memory to recall Perpetua and Felicitas, patrician and peasant, united as sisters in the democracy of faith and death; Ambrose, Augustine and Chrysostom defending the truth despite hostile troops, threats and exile; Miguel Pro smiling at the rifle barrels and crumpling in death with a chivalrous salute to Christ the King.

It is necessary in the natural order as thinkers from Aristotle to William James has insisted; but in its full plenitude it signifies a cardinal virtue, a gift of the Holy Spirit, the inflexible and courageous adherence to the truth which resides in a soul suffused and stiffened by grace. As such it is extremely important in our supernatural

equipment and Popes from Peter to Pius have pointed that out. The first epistle of the first Pope, a part of which is read in the Mass for the Third Sunday after Easter, is a thrilling call to fortitude in his converts in Asia Minor.

It was no easy program that Peter outlined for these ancient spiritual ancestors of ours. Hostile eyes bored into them, misconstruing their motives, misinterpreting their mode of life; calumny, oppression, physical violence were their daily experiences.

Yet he exhorts them to walk untainted by the foulness which washed around them, to give that example which would be the best advertisement of their faith and would induce in their pagan conferees something of a predisposition for the coming of grace. As citizens they are to be models in their fulfillment of civic obligation, looking through the person in authority to see behind him the God from whom legitimate authority flows. Towards their fellows, pagan or Christian, they are to conduct themselves humbly and deferentially; but for their Christian brothers, as members of the same Mystical Christ, they are to have special devotion and affection. Before God they must have that filial reverence and awe which His transcendent holiness demands. In four brief admonitions, therefore, Peter spans all the obligations of a Christian: "Honor all men; love the brotherhood; fear God; honor the king." And in the same vein of humility and obedience he

commands servants to submission even though their masters be severe.

It is a picture of high holiness and heroic fortitude which St. Peter places before his flock and it well might give us pause. We insist on having our religion softened and made more palatable for us; we recoil automatically from the heroic. Even the ordinary inescapable stings and arrows of living annoy us beyond the enduring, as St. Teresa of Avila said about her contemporaries and Francis Thompson about his.

It is largely the virtue and gift of fortitude which can change us, and there was no one in the history of souls who realized that better than Peter himself. In Gethsemane, in the courtyard of the High Priest, on the outer fringes of the crowd at Calvary, he had learned in the bitter school of sin and tears his own weakness. But on Pentecost he had been strengthened "with power from on high" (John 24:49), he had been "strengthened with power through His Spirit unto the progress of the inner man" (Eph. 3:16).

This Paschal season is alive with Pentecostal rustlings as we recall the vigil of the Apostles after the visitation of the Paraclete. The same Holy Spirit broods over us willing and able to give us the fortitude to walk untouched by the paganism of our day, good Catholics, good citizens, lovers of Christ, unshaken by trial or temptation, upright, honest, sincere.

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Art

ART FOR USE HAS OTHER ASPECTS than the beneficial one of effecting an intimate relationship for it with the community. This is a valuable characteristic in a functional form of art but there are other and vital advantages that accrue from evolving art out of elements of use. It is the artist himself who profits most from his healthy union of utility and beauty. He then has a basis on which to work, one that links him inevitably to the commonality of life about him. It effects his rescue from the comparatively effete standards of museums and galleries, where the norm is one of *display*, in contrast to the healthier artistic standard of usability projected into beauty.

In such art the justification of form lies in its suitability to the function served. Display, in contrast, is a dangerous basis for an art as it promotes a tendency to compete in conspicuousness, a tendency that vitiates much of contemporary art. It is then accompanied by a subtle but definite falsification of values resulting from the effort to achieve effects that secure attention. The accentuation of this aspect, in current art, may be ascribed to the dominance in modern life of advertising.

Church art is made for use and the character it assumes is a matter of paramount concern to all of us. For that reason it is interesting to note what has recently been done in this field and the encouraging growth of appreciation among churchmen and laity of a more thoughtful and thorough-going art of this type. An instance of this is the recently renovated crypt chapel at St. Vincent's Archabbey, in Latrobe, Pennsylvania. Judged by photographs of its former condition, this chapel presented a most unpromising appearance, but Mr. Emil Frei and his collaborating artists have effected a happy transformation. The simplified interior forms, austere and noble altars, and particularly the glass Mr. Frei produced for the windows, achieve a unity that is rare in cases of this kind. Less satisfactory as regards their place in the unified character of the interior are the high altar and baldachino, which, while interesting in themselves, depart somewhat from the character of the balance of the interior, both in scale and design idea. The interior color scheme, also, though happy in its rela-

tionship to the fine windows, is rather cold in effect, but the further embellishment of the chapel by various distinguished artists who are under consideration by this Benedictine community will better that situation.

Another instance of the same kind is the chapel in the building recently acquired by Fordham University, on lower Broadway. In this case, the designer, Mr. Maurice Lavanoux, had to content himself with an interior space that could not be changed, but with the collaboration of the painter, Mr. Joep Nicolas, he has succeeded in suppressing the remnants of futile Gothicism so that one is scarcely conscious of them. Mr. Nicolas' Way of the Cross stations, which are painted on the wall, are particularly successful in preserving a sense of the wall surface, a very essential matter but one little appreciated, or understood, by most American painters. His somewhat ebullient, Flemish-like characteristics in composition, which in other instances have seemed over-restless, here have the foil of ample plain wall areas and are at their best. As the chapel stands, it very much needs a climax in a painting from his hand in the vicinity of the high altar, as the interior lacks unity without something in that place to carry the decorative interest around the chapel.

Perhaps there is a significance in the fact that each interesting piece of religious decorative design that I encountered was in a chapel rather than in a church. Important, and far-reaching ventures of a Catholic kind have always started rather humbly, and that seems to be so in this case too. The third instance, therefore, was also a chapel, that in the C. Y. O. Headquarters on Wabash Avenue in Chicago. While a trifle more in the vernacular of architectural modernism, the designing done there by Miss Ann Grill takes on an appropriate relationship to the work carried on in this institution, and has much of the immediacy and social relevance which has characterized the vigorous organization since its inception by Bishop Sheil. In all of this work one experiences a sensation of relief, and escape from the atmosphere of esthetic mustiness which has long been the outstanding characteristic of our church interiors. And beyond the pleasurable quality of these few instances lies the indication of a trend which will again integrate art with religious belief, and in creative, fresh ways.

BARRY BYRNE

Theatre

BAREFOOT BOY WITH CHEEK.

Compared with some other recent musicals, the production in *The Martin Beck*, sponsored and capably directed by George Abbott, has the outmoded appearance of a 1936 Buick. Precisely what it is that makes the production look old-fashioned would take too long to tell, but its prewar vintage becomes conspicuous the moment one remembers, say, *Call Me Mister*, or Mr. Abbott's recent *On The Town*. Five years B. O. (Before *Oklahoma*), *Barefoot Boy* would have been a fast and sparkling comedy. It is a humorous and lively show in spite of its date tag, and would be a great deal livelier if Sidney Lipman had taken the trouble to put some spirit and originality into his music.

Since *Barefoot Boy* is a college story, pivoting on an election for student president, most of the characters are young people; and young or young-looking actors create an infectious atmosphere of freshness and buoyancy that stirs nostalgic memories in an audience. Max Shulman, who is responsible for the writing job, spots the action on the University of Minnesota campus. His script is a gentle satire of fraternities, football, puppy love, radicalism, social climbing and other normal idiocies of youngsters living for the first time on parental stipends away from parental supervision, an experience every young person should have at least once in a lifetime. While a few gents-room gags pop up at unexpected moments, three or four in all, and Sylvia Dee's lyrics will hardly be awarded a certificate of merit by the Department of Sanitation, *Barefoot Boy* is a generally pleasant and satisfying comedy.

Nancy Walker, in the role of a campus Communist, takes care of whatever deficiencies of humor there may be in Mr. Shulman's script. Billy Lou Watt, a rich wench going to college for drawing-room experience, is a big help in preventing some scenes from falling apart. Ellen Hanley has an April-fresh voice that overcomes the handicap of Mr. Lipman's music. Billy Redfield is a convincingly gauche freshman candidate for president; and Philip Coolidge, a sour and acquisitive professor, salts the story with a dash of maturity. Others who help a lot are Jack Williams and Red Buttons, who make a

racket of the fraternity; Jerry Austen, the campus big shot; and Benjamin Miller, the football star with a kindergarten mind.

Jo Mielziner's sets and lights suggest the moods and lax habits of youth, and form an appropriate background for their antics and escapades. The dances are by Richard Barstow, and Alvin Colt designed the costumes. Vocal arrangements by Hugh Martin and orchestrations by Philip Lang add color and feeling to the tepid score. But *Barefoot Boy* is essentially an actors' show. The performers lift it above the level of the writing and invest it with the warmth of youth and the atmosphere of the campus, with Nancy Walker, the class-conscious hoyden, topping them all.

THEOPHILUS LEWIS

Films

THIS HAPPY BREED. Noel Coward is in his happiest vein in this Clapham cavalcade of middle-class life between two world wars. The trade markings of cynicism and sophistication will not be missed in his study of family life amid national difficulties, and the borrowed title is a good index to a patriotic theme developed with warmth and intelligence. A demobilized soldier returns to his family in 1919 and faces a troubled era with courage and common sense. His children bring him into contact with social change, his son taking part in the labor strife and his daughter attempting to rise above her station by running off with a married man. The latter repents quickly of her shoddy romance and eases the major emotional complication. The story is a skillful mingling of incidents and characters, and Coward has summed up the period deftly through them. The spinster aunt who follows fads in her postwar bewilderment, for example, is more than a comic figure in the pattern. David Lean has worked the details together with natural smoothness, and Celia Johnson and Robert Newton are the best-known players in an excellent cast. The production glows with technicolor and Mr. Coward's better nature, and can be recommended to the family for its taste and entertainment value. (*Universal-International*)

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pears to be a provocative title, this Hollywood approximation of an English period-piece is introduced by a label suggestive of high-pressure advertising. The story is circumspect and rings the changes on self-sacrifice. A dancer who has captured the heart of a gentleman campaigning for a seat in Parliament innocently spends a night with a man later accused of murder. She resolves the conflict between justice and social survival by coming forward with a necessary alibi in the face of public gossip. It is a slow-moving plot, evidently directed at what Lewis Allen considered a Victorian pace and observing all the amenities of the same period. If it does not generate much force, it does have a certain archaic appeal. Ray Milland, Teresa Wright and Cedric Hardwicke are featured in a fair adult film. (Paramount)

THAT'S MY MAN. This is a good example of a director's triumph in that Frank Borzage makes the whole film equal more than the sum of its parts. The skeletal plot is almost negligible, involving once again the simple, trusting maid who marries a gambler against all the odds of common experience. He strives valiantly to put his home before the horses but his lapses bring about a separation. When he has reached bottom, the loving wife and mother redeems him by, of all things, a race-track victory. The sporting scenes are handled effectively, and even the hackneyed flashback technique seems less contrived than usual. Don Ameche, Catherine McLeod and Roscoe Karns spin out the action in good style. This is a diverting blend of sentiment, excitement and comedy for the family. (Republic)

BACKLASH. The word entertainment has a curious elasticity, including freak shows, waxwork museums and such morbid melodramas as this one. It is a series of mechanical misfortunes surrounding a jealous attorney who invents a murder in order to trap his wife in a supposed indiscretion. The backlash comes about when he is involved in a genuine killing, and he is shot by the police after a futile suicide attempt. This is tragedy in agate type and Eugene Forde directed as though he were advising the audience to walk, not run, to the nearest exit. Jean Rogers and Richard Travis are featured in an adult film no better than weak. (Twentieth Century-Fox)

THOMAS J. FITZMORRIS

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WHAT RECORDS OF PAST CONVERSATION there would be, if telephones had been available in the homes and offices of the long ago. . . Perhaps a record like the following could now be played in modern homes. . .

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Editor (to reporter): Here's a tip. Says John Greenleaf Whittier just gave advice to a barefoot boy. Sounds like human-interest material. Hop to it and come in with a masterpiece, huh?

Reporter: Okay. (walks to telephone, calls number). . .

Voice (on phone): John Greenleaf Whittier speaking.

Reporter: Mr. Whittier, this is the *Daily Mail*. We're interested in that advice you just gave a boy. Who was he?

Whittier: I didn't get his name.

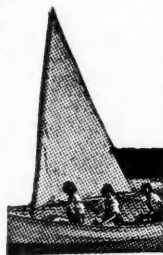
Reporter: We understand it was a barefoot boy.

Whittier: That's right.

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Reporter: What did you say to him?
Whittier: Blessings on thee, little man, barefoot boy, with cheek of tan! From my heart, I give thee joy—I was once a barefoot boy!

Reporter: A little slower, please. Now, I got it. What next?

Whittier: Prince, thou art. Let the million-dollared ride! In the reach of ear and eye, thou hast more than he can buy—outward sunshine, inward joy. Blessings on thee, barefoot boy!

Reporter: Very good.

Whittier: Thanks. I continued:—Oh, for boyhood's painless play; sleep that wakes in laughing day; health that mocks the doctor's rules; knowledge never learned of schools.

Reporter: Boyhood's wonderful, Mr. Whittier.

Whittier: Oh, for boyhood's time of June, crowding years in one brief moon. For my sport, the squirrel played; plied the snouted mole his spade. All the world seemed a toy, fashioned for a barefoot boy!

Reporter: I'll bet the lad was sure pleased.

Whittier: Yes, he seemed to be. I continued: Cheerily, then, my little man, live and laugh, as boyhood can. All too soon these feet must hide in the prison cells of pride; lose the freedom of the sod; like a colt's for work be shod.

Reporter: You mean—shoes?

Whittier: Yes. And referring to his prospective shoes, I said—Happy if their track be found, never on forbidden ground. Happy if they sink not in, quick and treacherous sands of sin.

Reporter: This'll be good for kids everywhere to read.

Whittier: I ended up by saying to the lad: Ah! that thou couldst know thy joy, ere it passes, barefoot boy!

Reporter: Boys don't appreciate boyhood, Mr. Whittier.

Whittier: I know. Boys want to be men, and men want to be boys again.

Reporter: Ain't it the truth?

Whittier: The barefoot boy was polite, though. When I concluded, he said: "Thank you, Mr. Whittier."

Reporter: I'm glad I called you, Mr. Whittier. This story's got human interest. I wouldn't be surprised to see it hit the front page. You're big name material, too. Many thanks for the swell material.

Whittier: Not at all. Sorry I didn't get the boy's name.

Reporter: His parents may see the story, and write in. Once more, thank you. This may even get me a raise.

JOHN A. TOOMEY

Correspondence

FAO report on Greece

EDITOR: As you say in your April 12 issue, the FAO report of March, 1947 on the Greek economy cannot be lightly put aside. Prepared before the present "crisis," it provides a picture of Greece not readily available elsewhere.

It seems to me that, most simply put, the report recommends the transformation of Greece from an agricultural to an industrial economy; from a land where sixty per cent of the workers are engaged in agriculture to one where perhaps forty per cent are so engaged. This shift is proposed because of the low level of Greek productivity, which has not provided a satisfactory standard of living for its people; *neither before the war, nor, of course, since.*

Most persons, I suppose, would consider such a fundamental change progressive and not to be questioned, but it seems hardly fair to the present Greek Government to dwell on the words "internal reform," as does your commentator.

Still less is it fair to ourselves to hope that Greece can be revived through any measures confined to that land. Greece is a part of Europe; its problems, political and economic, are the problems of Europe; its collapse is inevitable if Europe collapses.

The real battle against communism must take place in Central Europe, in Germany and not on the Greek frontiers. It must include the battle to rebuild the German economy. The destruction of German heavy industry, so necessary for the flow of European trade, is disastrous for Greece, whether we will it or not. Before the war, Germany took one-third of Greek exports. Now, Greece must look elsewhere for markets, in competition with nations better equipped than she.

Herbert Hoover's recommendations for a drastic revision of Potsdam are based "on the stern necessities of a world involved in the most dangerous economic crisis in all history." "We can keep Germany in economic chains," says Mr. Hoover, "but it will also keep Europe in rags." To which we add that it may become a communist Europe.

If, indeed, the report does criticize the Greek Government—and remember

that it was prepared at the request of that Government—it likewise criticizes Allied policy. If the Greeks have allowed material in their control to stand and spoil, so have the Allies. If Greece did not ration all consumer commodities, she at least rationed bread (as America did not). If immigration of skilled Greek workers were encouraged into Allied countries, including America, then a higher standard of living would be immediately possible for the remaining Greeks. Specifically, the report recommends:

1. that the Greek Government request the major allies of Greece in the last war to give special consideration to the need of Greece for the re-establishing of her exports, and give Greece special consideration, especially as compared with nations which were neutrals or enemies in the war, in devising the programs and placing orders for imports for 1947;

2. that the occupation authorities for Germany and Austria give special examination to the import of Greek products, and at the earliest date possible permit at least a partial resumption of trade or exchange between Greece and those countries, especially with regard to tobacco exports.

Greek relief should be part of an intelligent plan for Europe.

Chicago, Ill. JOHN DOEBELE

Truman policy

EDITOR: I wish to congratulate you on your editorial "Summons to Intervention" in the issue of March 29th.

The extremists of this country—both left and right—are very perturbed over the President's foreign policy. The former are greatly concerned about the obstacles put in the way of their fellow Communists. To them patriotism applies to atheism rather than to America. The latter are so completely deluded that they think that this country can stay out of foreign affairs.

Both desire non-intervention but for different reasons. Both reasons, however, are detrimental to the welfare of the country and democracy. The course advanced by you is certainly the only sane one to take.

JOSEPH T. GREENFELDER
Brooklyn, N. Y.

America Balances

The Books

Being by way of a recapitulation of the books that have either appeared from the beginning of the year or have been reviewed in AMERICA during that time, with a forecast of some of the more important books to be published later in the spring, and best wishes for better reading.



Left to right: Kurt von Schuschnigg, Capt. Ellis M. Zacharias, George B. Galloway, Herbert Feis

International Scene

From looking at our files of books on international affairs that appeared in the few months since AMERICA's last book round-up, we soon see that the favorite among publishers is anything that deals with Russia. None of the recent publications has attained top ranking in sales but it is perfectly clear that Russia is good steady business. No doubt this trend will continue for some time to come, for as long as the enigma remains what it is you can be sure there will be men enough to tell what they know and publishers enough to give them a chance to speak.

We like particularly Major General John R. Deane for his *The Strange Alliance* (Viking, \$3.75). This tells the experience of the head of our American Military Mission to Moscow during the last two years of the war. Here was an official who had everything to offer the Soviets, in the form of limitless lend-lease, and who asked for comparatively little in return, e.g., some bases for American bombers for shuttle bombing of Germany. The lack of reciprocity on the part of the USSR is one powerful operating reason why this country has so suddenly grown cool to the Soviet Union. The author believes that we can get along with Russia, on the realistic basis of firmness. His conclusion is that the Russians respect

those who "stick to their guns," regardless of criticism or opposition, and are in fact confused and puzzled by our "preach and run" policy. Another work, the fruit of a student rather than the report of a specific experiment, is that of Edward Hallett Carr, formerly editorial writer on the *Times* of London, *The Soviet Impact on the Western World* (Macmillan, \$1.75). Professor Carr is well-known for a very hard-boiled outlook on international relations and this work strikes the reviewer as no exception to the general pattern. He places emphasis on the dynamic factors working in the Soviet Union. This is a factual and unimaginative analysis perhaps out of proportion to the opposition factors at work in the Western democracies. James Burnham, whose *The Managerial Revolution* attracted wide attention in the first years of the war, has now come up with an interpretation of international politics. His new *Struggle for the World* (Day, \$3) is the familiar theme of the communist domination vs. the democratic empire. Mr. Burnham has succeeded spectacularly in analyzing the potentialities and objectives of communism and also in measuring the prospective strength and weakness of the American people and their Government. However, his proposal to create an American world empire which other countries will welcome as the lesser of two

evils seems hardly convincing. The work of the author is weakened by such sharpening of issues and we do not think that the alternatives he presents are quite as depicted.

A Guide to the Soviet Union is written by William Mandel (Dial, \$5), who is research associate of the American-Russian Institute. This is a monumental work described as a "factual description of the Soviet Union as it is day . . . not an eyewitness account, but a documented study." It is sympathetic to the Soviet Union. The difficulty is that it is easy to report on the domestic policies of the USSR, as the author does, from Soviet newspapers and reports; but in his attempts to describe Soviet foreign policy, of which the outside world has some experience and some few questions, he leaves many things unsaid that need to have been said if the whole picture were given. An interesting, if uncritical reference work on Soviet society.

Two well-known authorities on the Soviet Union are Mrs. Vera Micheles Dean and Earl Browder. The former in *Russia: Menace or Promise* (Holt, \$2) is a popular exposition of the problem of the possible co-existence of a "capitalist" America and communist Russia. Mrs. Dean is an able exponent of international issues, and she has the knack of saying many things and appearing to take neither side of a ques-

tion. Of her willingness to see the better side of the Russians no one should complain. She rightly deprecates war as a solution of the Russian problem. The former Secretary General of the U. S. Communist Party has written *War or Peace with Russia?* (Wyn. \$2.50). This work contends that durable peace depends upon the collaboration of America and the Soviet Union—a thesis that is perfectly true. Mr. Browder does not care to advert to the fact that there are things that mean a little more to Americans than collaboration for its own sake. Mr. Browder apparently still adheres to that tolerant view toward American capitalism which got him into trouble with the Party. He does not appear to share the views of Mr. Burnham and others that there is any dynamic force at work to make conflict unavoidable. This work is more a Marxist's analysis of current political and economic trends than a frank key to Soviet policy. But the views of a man like Browder are always instructive in more than one sense.

What Russia has done outside of her boundaries is a story all by itself. T. S. Eliot has written the preface to a book by an anonymous writer, presumably a Pole, who has gathered personal narratives, affidavits and letters describing the cruelties and oppressions of Soviet agents in Poland. This is *Dark Side of the Moon* (Scribners. \$2.75). But the most damaging testimony comes from the former Polish Ambassador to the United States, Jan Ciechanowski. In *Defeat in Victory* (Doubleday. \$3.50) is found the story of the decline of Poland's fortunes as seen from Washington. These chapters are not very complimentary to the honesty and straightforwardness of United States policy, even though Churchill is often blamed for the tragedy that befell unhappy Poland. A record of promises made and not kept, of America's tragic unawareness of its own strength and prestige, this book that tries to show its willingness to be sympathetic to American ideals ends only on a note of tragedy. In a repentant mood, Americans should get this book and meditate on it.

As a fitting climax to this type of book we might add *Dictatorship and Political Police*, by E. K. Bramstedt (Oxford. \$4.75). The secret of dictatorial power, whether nazi or fascist (and, one can add, communist) lies not in terror alone, but in the paralyzing effect on capacity for real resistance. Where prevention of political crimes is the aim, suspicion becomes

evidence, and the law becomes the arbitrary interpretation of a party-controlled court. A lot of European history of the past few decades can be explained by the secret police technique for keeping a nation in servitude. As long as the NKVD is functioning in Russia it appears doubtful that the Russians will ever successfully revolt against the communist minority that at present enslaves them.

Jugoslavia under Tito is the closest thing to a Soviet Republic outside of the USSR. Part of the blame for this situation lies on Churchill's mistaken support of Tito over Mihailovich. *Ally Betrayed*, by David Martin (Prentice-Hall. \$3.50), is a vigorous defense of the cause of the Serbian chief who was shot by his arch-foe Tito. Considering the fact that it was Tito's Partisans



who received the benefit of publicity during the war, this book supplies a needed corrective to earlier partial information. The author is definitely a defender of the loser and his factual and uncensored account throws light upon many hitherto untold happenings. Unfortunately, in places this book succumbs to the common fault of all Balkan narratives in being so partisan as to base large-scale indictments on insufficient evidence and in being too eager to accept rumor for fact. It is unfortunate that a good cause is so often weakened in this way.

Another name appearing with regularity on the annals of current history is that of Franco, dictator of Spain. Sir Samuel Hoare (now Viscount Templewood) has joined his own report to that of Ambassador Hayes' *Wartime Mission in Spain*. Sent as British Ambassador to Spain just a month before the fall of France, before Dunkirk and shortly before the Germans reached the Pyrenees, Lord Templewood's task was to minimize Axis influence in the Iberian peninsula until such time as the successful invasion of North Africa, and then Italy and France, altered the

strategic importance of Spain. The book is divided into four significant divisions: 1940-41: Franco's Pro-Belligerency; 1941-42: Franco's Hesitations; 1943: Franco's Non-Belligerency; 1944: Franco's Un-Neutral Neutrality. The author takes a great part of the credit for the fact that Spain did not actively enter the war with Germany, particularly when the Axis seemed sure of victory. He thinks Generalissimo Franco's chief characteristic is "complacency." Hence the book's title, *Complacent Dictator* (Knopf. \$3.50).

One of the surprising features of the book-publishing record for the past six months is the lack of really significant books on Germany itself. No doubt this situation will not last, but it is a sign that the picture is still too confused for even the publishers to risk a penny. At any rate Reynal and Hitchcock took a flier by publishing Stephen Spender's *European Witness* (\$3). Mr. Spender is a well-known English writer and poet and spend most of a recent tour in the British zone. His is rather a reflection of the modern intellectual and even spiritual crisis that has overtaken Germany and found expression there. This is not a political commentary of trends, although some elements of this could not be entirely avoided. Pearl S. Buck has written *How It Happens* (Day. \$3), which consists in the reporting of an informal talk which the author had with a non-Jewish German refugee. Of singular interest was a combination photographic album and narrative produced by Margaret Bourke-White, *Life's* photographer, who was on the spot at the last hours of the Hitler Reich. This is *Dear Fatherland, Rest Quietly* (Simon & Schuster. \$3).

Two publishers clashed with each other on Chiang Kai-shek's *China's Destiny*. Two rival translations of this work, described as an encyclical addressed to the Chinese people in early 1943, appeared on the scene at the same time. One is the authorized translation produced by Macmillan (\$2.75); the other is produced by Roy (\$3.50), with notes and commentary by Philip Jaffe. Philip Jaffe is well known as a fellow-traveler and his sneering footnotes are quite in line with what one would expect to find in the *Daily Worker*. Of course, even without the help of the smear tactics of Jaffe in the Roy edition, the cause of Chiang Kai-shek is not beyond all criticism. *China's Destiny*, says one competent

reviewer, is no *Mein Kampf* as Jaffe would insinuate; neither is it a Magna Charta, as long as some defects remain in the Chiang statement.

Japan, the only occupied land with some clear assurance of its future, thanks to General MacArthur, has received the benefit of several informative works recently. One of these is Ruth Benedict's *The Chrysanthemum and the Sword* (Houghton-Mifflin. \$3). This strange title merely is a way of indicating the contradictory character of the Japanese person who is at once polite and self-effacing and yet capable of aggression and cruelty. A report prepared for the Office of War Information, this is a well-written, complete and scientific treatise to help us better understand the Japan of today through its people. Another book is by a journalist, J. La Cerda, *The Conqueror Comes to Tea* (Rutgers U., \$2.75) is a newsman's view of MacArthur's rule of Japan. Some one has said that a newspaperman should never write a book. Yet they can at times bring together pertinent facts and glimpses that throw a rather sharper focus on current developments. This book is no exception as a composition of unquestionable facts, gossip and vignettes. Read it, but don't try to memorize it. Perhaps the work most likely to be useful to the curious student is *Japan, Past and Present*, by Edwin O. Reischauer (Knopf. \$2). It is a brief, moderate and simple treatment of Japanese history from the earliest years (and Japan goes back a long way) to the present. We shall have better books about Japan in the future. Meanwhile this will be counted among the most useful current ones.

Divided India is a good title for an introductory to the pearl of the East and its problems. It happens to be attached to a book (Whittlesey House. \$3) written by a Rhodes scholar who really wants to show what a headache India has been to Great Britain. Author Robert Aura Smith has given an assessment of that confused and confusing kaleidoscope that is India today, which may pain most nationalistic Indians, but will bring a better understanding to the average American of the communal conflict that rages between the Hindus and Muslims. This is probably the best presentation to date of the fixed and the changing elements of division at work in India now free but not yet happy.

The World and Africa, by W. E. Burghardt Du Bois (Viking. \$3), is

modestly called "an inquiry into the part which Africa has played in world history." Written by a distinguished Negro scholar, it attempts to reveal to the very self-satisfied Caucasian world some contributions of Africans to culture since the dawn of history.

Of special import to Americans is the fate of the Philippines. *Betrayal in the Philippines* is one book that has been thrown into the hopper recently. It is a bitter condemnation of the Roxas government "and other Philippine collaborators who joined the Japanese puppet government." Mr. Hernando J. Abaya, a newspaperman, has written a book now somewhat out-dated (Wyn. \$3). Two valuable and timely books have also appeared dealing with the Arab countries. *Saudi Arabia*, by K. S. Twitchell (Princeton U. \$2.50), and *The United States and the Near East*, by Ephraim S. Speiser (Harvard U. \$2.50), are of a scientific trend, valuable additions to a library on a field of growing importance.

Latin American Affairs, 1945, edited as usual by Arthur P. Whitaker (Columbia U. \$3.75), like its four predecessors in the series, present a carefully drawn historical review of the trend of events that affects our Inter-American relations. For the commer-

History

The literature dealing with World War II is not so outspoken and uninhibited as in the period following World War I. Today we are not quite so certain as we were a quarter of a century ago that we have fought the last war for human freedom. Military and naval censors are still in business. There is also a strong natural tendency to be cautious and circumspect, to hold back rather than tip our hand to a possible future aggressor. But at least a few worth-while bits and pieces of the story are beginning to appear.

Captain Ellis M. Zacharias' *Secret Missions* (Putnam. \$3.75), for example, does not contain a discussion of intelligence methods, nor is it a history of naval intelligence during the war. It is essentially an autobiography—a frank account of difficulties that have confronted naval intelligence officers both in their work and in their careers. Captain Zacharias reviews his career as an intelligence officer from the time he was first sent to Japan in 1920 to the intensified war of nerves and words which weakened the Japanese will to

cial man there are first-rate surveys and estimates, and tables of banking and trading statistics, government expenditures and financial variations. For the traveler who needs an introduction to the broad questions now moving men in American lands, here is a splendid guide. It should be a personal possession for everyone who works with or makes public opinion toward our neighbor countries to the South.

With talks on foreign trade now under way at Geneva, economic policy is under the spotlight. Herbert Feis, in *Seen from E.A.* (Knopf. \$2.75), tells of three international adventures during the war. One of them is concerned with cornering oil supplies; all of the three are really tales of diplomatic derring-do, and reiterate the fact that truth is often stranger (and more exciting) than fiction. Palestine, another issue in every day's news of late, is subject of Bartley Crum's *Behind the Silken Curtain* (Simon and Shuster. \$3). It is a report on conditions there, with special emphasis on British administration. It is a fighting book and many will not agree with what may seem a partisan viewpoint, but it is sincerely impassioned writing, and deserves a wide reading.

ROBERT A. GRAHAM

resist, even before the atom bombing of Hiroshima. The Captain's life story is a valuable addition to the literature on military intelligence and bids fair to become a classic of its kind.

George Morgenstern's *Pearl Harbor* (Devin-Adair. \$3) is the most thorough study that has been made thus far of the 1941 catastrophe. Twenty carefully documented chapters are climaxed by the author's conclusion that Pearl Harbor provided the American war party with the means of escaping dependence on a hesitant Congress in taking a reluctant people into war. Then the very scale of the disaster gave Roosevelt and his advisers the opportunity to distract attention from the policy which had produced the disaster. This is plain writing and entitled to full consideration.

The War Reports (Lippincott. \$7.50), capably edited by Walter Millis, is a one-volume encyclopedia of America's participation in World War II, from General Marshall's opening account of the raising and training of our new armies in the period before Pearl Harbor down to Admiral King's final tabular summary of the overwhelming na-

val victory in the Pacific. Three reports by General H. H. Arnold are also included in the volume. We are inclined to agree with Millis that the Marshall series is the best, broadest and most connected account of the struggle as a whole. General Marshall paints the great picture in the large. The Arnold and King reports supplement the Marshall series.

Two Harvard professors have made notable contributions to our understanding of certain phases of the war. Samuel Eliot Morison's *Operations in North African Waters, October 1942-June 1943* (Little, Brown, \$5) is the first published volume to appear in the projected *History of United States Naval Operations in World War II*. The work is authoritative but not "official." The judgments are Morison's rather than the Navy's. Eye-witness accounts are scattered throughout the book; helpful maps and photographs supplement the clear, non-technical text. If the following volumes are as good as this first one, which describes in detail the Allied invasion of North Africa, the entire set will be worth the consideration of every reader who is collecting really well-written books concerning World War II. The Coolidge Professor of History at Harvard, Dr. William L. Langer, has also written a fascinating and considerably more controversial book. His *Our Vichy Gamble* (Knopf, \$3.75) deals with our relations with the Vichy regime of Marshal Pétain from the fall of France to the assassination of Admiral Darlan. Dr. Langer explains why the State Department scorned General de Gaulle, put its faith in Giraud, and then decided to do business with the enigmatic Admiral. This is a dramatic chronicle of three and a half years of furious diplomacy until Allied troops had gained a foothold in North Africa.

Andrew Ten Eyck's *Jeeps in the Sky* (Commonwealth, \$3) invites attention to the excellent work done by the small, frequently unarmed cub planes that were used to great advantage in many war theatres. Supplies were sent to Bastogne by small planes during the Battle of the Bulge; in the Burma theatre small planes evacuated the wounded from points directly behind the front lines. This attractive little book fills a definite gap in war literature. Clive Howard and Joe Whitley's *One Damned Island after Another* (University of North Carolina, \$3.50) reviews the excellent combat record of the Seventh Air Force. At the Battle of Mid-

way the planes of this air force were largely instrumental in destroying the Japanese carriers that were bringing bombers to complete the destruction that had begun at Pearl Harbor. The Seventh Air Force distinguished itself in most of the battles from Guadalcanal to the Japanese home islands. This gruelling fight is well presented by two reporters who knew the story at first hand. C. Van Woodward's *The Battle of Leyte Gulf* (Macmillan, \$4) is a highly competent account of one of the decisive sea battles of the recent war. Commander Eric A. Feldt's *The Coastwatchers* (Oxford, \$3.50) outlines the secret Australian organization of Coastwatchers that provided invaluable military information to the Allies during the critical Solomons and New Guinea campaigns. This is the first full account of what this heroic group accomplished during the war.



EDWIN O. REISCHAUER

The Japanese are attracting a lot of historical attention this year. Edwin O. Reischauer's *Japan Past and Present* (Knopf, \$2) is one of the best short studies of Japan in English. The author has given us a case history in government that has implications and lessons for every modern nation. With objective lucidity he outlines how any nation amalgamates, evolves politically, creates internal economic pressures and social problems, and embarks disastrously on militarist and nationalistic courses. Kenneth Scott Latourette's *History of Japan* (Macmillan, \$4) is a revised edition of his *The Development of Japan* rewritten and brought up to date.

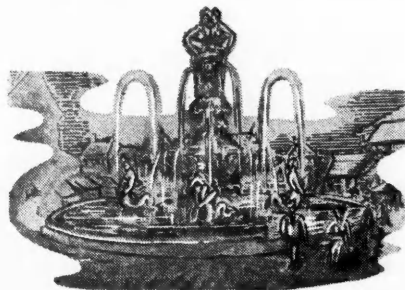
Talk of the future brings to mind six books that deal with post-war conditions and the shape of things to come. Dr. Hajo Holborn's *American Military Government* (Infantry Journal, \$3.50) is the first critical and comprehensive presentation of American military government during and since World War II. The author is a Yale historian who has been an inside observer of its oper-

ations and policies ever since the United States began to prepare for the great task of administering the civil affairs of many foreign nations. The volume contains complete texts of the major documents on civil affairs for the years 1943-46. Dr. George Petee's *The Future of American Secret Intelligence* (Infantry Journal, \$2) digs into the story behind the headlines on our intelligence establishment. It appraises our past policies and methods, utilizing many case histories ranging from Pearl Harbor to faulty estimates of German morale, and makes valuable suggestions for the future. A small companion volume is Richard Hirsch's *Soviet Spies* (Duell, Sloan & Pearce, \$1), the sensational story of Russian espionage in Canada and the United States. Katherine Roberts' *And the Bravest of These* (Doubleday, \$2.75) presents a comprehensive, if somewhat disjointed, account of post-war Belgium and its problems. With tireless energy Miss Roberts traveled all over Belgium and talked with those who were qualified to speak on questions economic (coal and transport), political (the status of the king), social (venereal disease, orphans), and educational. Despite great handicaps, Belgium is hard at work and optimistic about the future.

Philip Kinsley's *The Chicago Tribune* (Chicago Tribune, \$3) has now progressed to the third volume which covers the last two decades of the past century. It is a very good book of its type; the battles of the final quarter of the nineteenth century are fought once more in its colorful pages. David Marshall's *Grand Central* (Whittlesey House, \$3.50) might merely have been an interesting book about a railway station—albeit about the most famous railway station in the world. But Mr. Marshall not only conducts you into every nook and corner of Grand Central—from the Dispatcher's desk to the Oyster Bar—but shows the terminal as an epitome and a history of America.

Two new additions have been made to the American Folkways series. Edwin Corle's *Listen, Bright Angel* (Duell, Sloan and Pearce, \$3.75) takes you on trip to the Grand Canyon. In recent years the Canyon has been averaging a quarter of a million tourists a year. If you have been one of these, or intend to be, you would do well to read this comprehensive and delightful book. H. C. Nixon's *Lower Plantation Country* (Duell, Sloan and Pearce, \$3) deals with the problems of northern Alabama and Georgia in a rather detached sort

They say that she is truly the Mistress of the Manor . . . Gives herself airs for a governess, doesn't she . . . She is too young and too good looking and her manner is much too free.



SILVER FOUNTAINS

The Curé loved his people, tried to tell them of God's love, and tried to teach them to love each other—in the full meaning of charity. But his was an almost hopeless task, for the people of his parish would have been as shocked to see honesty practiced as to hear it denounced.

They smacked their lips, feasted and grew fat on gossip, and within their web of slander they succeeded in ensnaring a lovely, intelligent girl, a kindly, gentle widower, a dowager, a poacher and, finally, their own parish priest.

Against the deceiving quietude of a quaint French village, Dorothy Mackinder tells a deft and sensitive story applicable to any community; a novel blended with warmth and color, with subtlety and suspense, and with a strong central character too honest to be popular.

by DOROTHY MACKINDER

May Selection of the Thomas More Book Club

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AFTER BLACK COFFEE

by ROBERT I. GANNON

Worldly-wise and witty, these are the sparkling after-dinner speeches of Father Gannon, President of Fordham University. "Redolent of an after-dinner masculinity of good cigars, good wine, good talk, and, above all, good fellowship. The smoke rings he blows manage to linger on the air of memory a goodly while."—*New York Times* \$2.25

THINKING IT OVER

by THOMAS F. WOODLOCK

Here is a collection of the best columns by Thomas Woodlock of *The Wall Street Journal*. Salty and sound, they represent one man's fight against idols and isms. "He wrote a graceful and fluent prose, yet neither ornate nor pedantic. He could be thorough without being dull; he could be analytical without being oracular."—*New York Sun* \$3.00

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AMERICA APRIL 26, 1947

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of way, without capturing the local color and drama which other authors have found among the Southern mountains and ridges. The burden of Nixon's book is that a higher standard of living is being brought to the Lower Piedmont by the CIO, a few Atlanta philanthropists and Uncle Samuel.

Walter Havighurst's *Land of Promise* (Macmillan. \$3) makes pleasant reading. It is a popularization of previous research on the Northwestern area of



ELEANOR SHIPLEY DUCKETT

the United States. Here the reader will find a literary mural of panoramic proportions. Interesting and unusual incidents and people in the history of the Old Northwest are colorfully and vitally depicted.

Anyone interested in the Civil War period will find two books to their liking. *Abraham Lincoln: His Speeches and Writings* (World Publishing Co. \$3.75), edited by Roy P. Basler, will satisfy those who wish to recapture the whole Lincoln. Mr. Basler, contrary to the practice of some previous collectors and editors, has gone to the source for his material. Each of the speeches, the letters, and the other works that appear in this volume was taken from an original manuscript of Lincoln's or from a later draft or printed copy that he approved. Clifford Dowdey's *Experiment in Rebellion* (Doubleday. \$3.75) is a politico-economic history of the Confederate States as seen from many vantage points. It tells of the origins of the secession movement and then sets out, in a very facile style, to tell about the difficulties that beset the new republic during its brief and hectic career.

Three books of widely divergent interest will conclude our survey. Fernando Ortiz's *Cuban Counterpoint* (Knopf. \$4) is a thorough-going historical treatment of the development of the tobacco and sugar interests in Cuba, with many quotations from orig-

inal sources. Vilhjalmur Stefansson and Olive Rathbun Wilcox's *Great Adventures and Explorations* (Dial. \$5) contains excerpts from the writings of men of all countries and times who have explored unknown parts of the earth. In a class by itself is Eleanor Shipley Duckett's *Anglo-Saxon Saints and Scholars* (Macmillan. \$5). The book is filled with the warmth of Catholic tradition and consistency as it speaks to us in the words of Wilfrid of York, Bede of Jarrow, and Boniface of Devon. Perhaps the most heart-warming revelation in the book is the obvious devotion of these early priests, bishops and monks to the Holy See.

As a guide to future reading, the following suggestions may be helpful: Arnold J. Toynbee's *A Study of History* (Oxford University. \$5), an excel-

lent abridgment of the famous six-volume work by one of the greatest living historians; Philip Hughes' *A History of the Church*, Vol. III (Sheed and Ward. \$4), which carries the story up to 1517; and Maj. Gen. G. M. Barnes' *Weapons of World War II* (Van Nostrand. \$7.50), which has something to say about practically every type of American ordnance equipment.

A History of the American Legion, by Richard Seeyle Jones (Bobbs-Merrill. \$3), will, the author hopes, be of help to today's newer veterans. It tells how the Legion started on a political non-partisan basis and gradually became a powerful political influence; it tells the stand of the Legion on compulsory military training and on many another topic of national interest and policy.

JOHN J. O'CONNOR

Biography

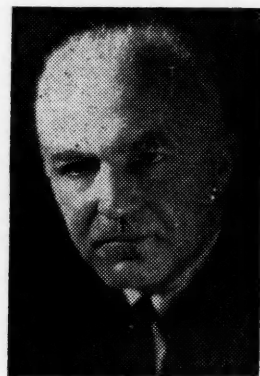
If the current offerings of biographers reflect the trend and interests of the reading public, it is clear that the said public is sated with the flood of war reminiscences, experiences and sketches which have been pouring from the presses for the past two years. So far this year there has been practically nothing in this field, the trend being toward statesmen, politicians, authors and musicians.

The most outstanding biography yet to appear in 1947 is *The Lincoln Reader*, edited by Paul M. Angle (Rutgers University Press. \$3.75), in which Dr. Angle gives us a novel form of biography, telling the familiar story of Lincoln's life by weaving together selections from the works of outstanding scholars, contemporary journalists, diarists and even from the letters of Lincoln himself. To compose a coherent biography consisting of the "best" selections from sixty-five authors is a daring undertaking; however, Dr. Angle has weighed and sifted the vast amount of Lincoln literature with great skill and judgment, producing a smooth and orderly narrative.

But the result remains a reader rather than a biography, for not even his skill and scholarship can completely overcome the defects inherent in a work of this nature—a remark not meant to disparage an excellent book which is not intended to be a formal biography. The high level of literary excellence, appropriateness and objectivity maintained throughout show fine taste and judgment on the part of the

editor as well as an amazing familiarity with the whole field of Lincoln literature. It will prove a source of interest and pleasure not only to the student of Lincoln but to anyone who appreciates good literature and a well-told story.

Also of unusual interest and importance is *Journey through My Years*, by James M. Cox (Simon and Schuster. \$4.50), which, in spite of a slow and meandering start, picks up speed and interest as the author finally gets down



PAUL M. ANGLE

to his career as Congressman and Governor of Ohio. Since Mr. Cox played an important part in the reform movements of 1910-1920 and has exercised influence ever since through his newspapers, this is a valuable book of political reminiscences; valuable for its inside information on so many important events, and no less so for the opinions and views expressed, for, coming from a man of recognized good judgment, fairness and integrity, they cannot help but command respect. For over forty

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years the author has been a fighter for true liberalism and political reform, a fervent supporter of Woodrow Wilson and, with a few reservations, of the New Deal. A firm believer that world peace can be secured only by international cooperation, he courageously championed the League of Nations in 1920 and is one of the most ardent supporters of the United Nations.

In sharp contrast to the ideals and activities of Cox is the career of another editor-politician of a century ago. *Thurlow Weed*, by Glyndon Van Deusen (Little, Brown, \$4), gives us a not too pleasant picture of an early political boss who raised the practice of lobbying to a fine art. Weed was a potent influence in New York and national politics for over forty years. Becoming editor of the *Albany Evening Journal* in 1830, he began his long career of back-stage political manipulations which caused him to be looked upon as a sinister and mysterious wizard. Never seeking public office for himself, he was content to be the power behind the throne, a power he never hesitated to use for his own financial benefit. As chief organizer and unquestioned boss of first the Whig, then of the Republican Party in the politically important state of New York, he wielded considerable influence in national politics. Harrison and Taylor, the only two Whig Presidents, owed their election in great part to his efforts, and he was chiefly responsible for placing New York in the Republican column in the election of 1860, in spite of his personal disappointment over the defeat of his candidate Seward for the nomination. Weed never pretended to be a statesman or to have any interest in the higher aims of national politics. As "King of the Lobbyists" he enjoyed the fawning attentions of bankers, merchants and railroad presidents whose bills he willingly shepherded through the Legislature—for a price. Yet Weed was far superior to the Platts, Tweeds and other corrupt bosses of the next generation. He possessed real ability, was trusted by many public leaders of the day and respected even by his enemies. Of his patriotism there was never a doubt and his whole-hearted support of Lincoln and the Northern cause greatly strengthened the Union war effort.

An important contemporary politician, Ellis Gibbs Arnall, tells his story in *The Shore Dimly Seen* (Lippincott, \$3). The ex-Governor of Georgia gives a lively account of his administration,

states his liberal credo and explains his ideas of necessary reforms. As Governor he succeeded in securing the adoption of a new State Constitution, maintained a high degree of honesty and efficiency in state administration, introduced much needed reforms in education and agriculture and led the fight for fairer freight rates and fuller economic development of the South. Arnall's record as an executive and his political philosophy prove him an able statesman, a man who should soon be playing an important role in national affairs. The effectiveness of the book is weakened by a tinge of anti-Northern prejudice, while the author's eulogy of Henry Wallace makes one doubt the soundness of his judgment in applying the liberal principals he enunciates so well.

Another timely work is *The Wallaces of Iowa*, by Russell Lord (Houghton Mifflin, \$5), the story of three generations of the Wallace family. The book is more than its title implies, being as much narrative of the development of the Middle West since 1870, with special emphasis on agricultural problems, as the biography of a family. The lives and achievements of the three Henrys is interestingly and sympathetically told, though there is no attempt to explain how the fuzzy-minded radicalism of Henry III could have had its roots in such a common-sense agricultural background.

Students of American social, political and economic trends of the past half century will find much of interest and information in two widely differing volumes of letters—*Henry Adams And His Friends*, edited by Harold Dean Cater (Houghton Mifflin, \$7.50), and *Selected Letters of William Allen White*, edited by Walter Johnson (Holt, \$3.75). The Kansas editor, himself a product of the Midwestern environment he interprets so well, was not only a keen observer but an important influence in shaping the agrarian and liberal movements which his letters explain. The collection is specially valuable for the light they throw upon the last twenty years of their author's life, a period not covered by his valuable *Autobiography*. Henry Adams, on the other hand, was a remarkably intelligent observer, but only that. His snobish aloofness and the general air of pessimism and despair which pervades his keen observations and analyses of persons and events make rather depressing reading.

A very timely and instructive work



Spring Books



PROGRESS OF THE JESUITS

by James Brodrick, S.J.

The history of the Jesuits from the death of St. Ignatius to the election of his fourth successor, Claudio Aquaviva.

Ready. \$3.50



SONG OF THE CHURCH

by Marie Pierik

On the Gregorian Chant and its development in the Liturgy.

Coming. \$3.00



WHERE IS TRUTH?

by Elizabeth T. Britt., R.S.C.J.

A statement of Catholic teaching.

Ready. \$3.00



DIFFICULT STAR

by Katherine Burton

Biography of Pauline Jaricot, founder of the Society for the Propagation of the Faith.

Coming May 21. \$2.75



THE CHRIST OF CATHOLICISM

by Dom Aelred Graham, O.S.B.

Synthesis of Biblical testimony and teaching of the Church regarding Jesus Christ.

Coming. \$4.00

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is *This Is My Story*, by Louis F. Budenz (Whittlesey House. \$3), in which the former Communist and managing editor of *The Daily Worker* tells of his re-conversion to Catholicism. While the story of Budenz's long career as a labor organizer and his ten years as a member of the Communist Party is an absorbing tale in itself, the main value of the book lies in the clear demonstration of the evils of communism and its inherent anti-religious and anti-American character. The calm restraint and simplicity with which the story is told greatly adds to its effectiveness. There is no attempt at sensationalism, no startling expose of Communist plots and intrigues, no abusive recrimination, merely a plain statement of the reasons which caused him gradually to lose faith in the gospel of Moscow and turn once more to the Church of his childhood as the only force in the world today truly concerned with the dignity and freedom of the individual.

The courage and sincere charity that were the mainstays of sanity amid the barbarity and privation of a Japanese prison camp glow through the pages of *Three Came Home*, by Agnes Newton Keith (Little, Brown. \$3). Mrs. Keith writes beautifully and sanely about the degradation that hatred brings, and has produced a document against war more moving than all the factual argument in the world. This is a splendid book.

Another personal history which should place high on any "must" list is *Austrian Requiem*, by Kurt von Schuschnigg (Putnam. \$3.50), a dramatic and tragic account of the destruction of Austria and of the author's seven years imprisonment in Hitler's concentration camps. With calm restraint and objectivity Schuschnigg sets down the events which led to the Nazi invasion of 1938, his own frantic efforts to stave off the ruin of his country, the ill treatment, petty persecution and humiliations suffered at the hands of Nazi jailers. Here we see totalitarianism in action and can realize a little the evils of such tyranny. The second section of the book in which the author explains his policies and political theories is addressed to his own Austrian fellow-countrymen, and might be misunderstood and cause unfavorable criticism if that point is not kept in mind. However, no one can read this sad but thrilling story without feeling respect and admiration for a truly great and heroic character.

F. J. GALLAGHER

Fiction

The mills of the story-tellers, at least since the first of the year, have been quite different from those of the gods—they have ground fast and by no means fine. Since Jan. 1, some 350 novels have been published, but there have been a mere handful which have been truly impressive. Later in the Spring, in fact shortly after this supplement reaches you, there will appear several that bid fair to be worth watching—of these more at the end of this summary.

Perhaps the most discussed and certainly the most ambitious novel of the young year has been Malcolm Lowry's *Under the Volcano* (Reynal and Hitchcock. \$3). Under a very stylized form which has been lauded as a masterpiece of craftsmanship, there is presented the story not merely of an alcoholic and of a marital triangle; there lurks a tragic and somber probing of the defeatism of modern man, who may be not so much godless as bewildered. It is strong fare and will not please all tastes, but those who can relish this sober writing will probably realize that the author is setting up a challenge that evil can be fought only by the good.



GABRIELLE ROY

A really fine novel that will be reviewed at length later is *The Tin Flute*, by Gabrielle Roy (Reynal and Hitchcock. \$3). An enthusiastic notice of it was written in our "Quebec Letter" when the novel first appeared in its Canadian edition. It is a little on the grim side, but for a warm picture—among other things—of maternal courage and devotion, there has been nothing better for a long time.

Thoughtful, too, but less incisive and conclusive, is a serious study of modern marriage, *The Left Hand Is the Dreamer*, by Nancy Wilson Ross (Sloane.

\$3.50). It concerns the awakening of a woman to the fact that her apparently happy marriage has been empty and a matter of progressive boredom. It takes the departure of her husband to war and the advent of a persecuted Austrian refugee professor to show her how little love she had put into her marriage and how little she had got. It is not a sensational book, but the solution suggested by the author gives no solid basis for the achievement of happiness in this or any other marriage. The moral foundations of the social set she writes about are sand and water; of them the book gives a good picture, but nothing more.

A slighter book that has got little attention, but which is quite good in its class is Norah Hoult's *There Were No Windows* (Didier. \$2.75). The subject, again, is of somber stuff—the study of a woman whose selfishness has pushed her more and more from the companionship of people until, at an advanced age, she is threatened with the final isolation of insanity. Miss Hoult treats this with masterly acumen, and it is, perhaps, a deft analysis of modern excessive individualism. Its appeal is limited; its sincerity is undoubted.

Finally, in this somewhat introspective vein is Richard Sullivan's *The World of Idella May* (Doubleday. \$2.75). In this study of a vain, selfish girl, whose only religion is her absolute love of self, the author has told a tale of Catholic realization of the sacredness of the sacrament of Matrimony in the character of Tom Logan, who soon awakens to the fact that apart from physical beauty his wife has nothing, but who knows, too, that nothing may put them asunder. It is a caustic, disturbing but at the same time a consoling book.

Halfway between the psychological study and the tale of more external action comes Norman Collins' *Dulcimer Street* (Duell, Sloan and Pearce. \$3), a huge, warm and engaging tale of London and a clutch of its middle-class inhabitants. Mr. Collins has the knack of characterization—every one of his large gallery of people is individually alive and there is a human kindness in the book that inevitably summons up comparisons with Dickens. It is fine human comedy.

Two prominent books are good but more concerned with the surfaces of life than with problems and motives. First in prominence is Kenneth Roberts' latest full-rigged sailing into historical

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fiction, *Lydia Bailey* (Doubleday. \$3). It takes us into the Haiti revolution, from out the American political wrangles at the time of the Federalists, into North Africa in time to be embroiled in the wars with the Barbary pirates. There are really two books here, which is a structural defect, and there is Roberts' usual veneer of profundity arising from his ability to unearth strange asides on standard American history. Whether or not he really illumines our past by this method may be doubted, but he can tell a good story—at least in the male angles; his women are strangely flesh-and-bloodless.



"MRS. MIKE"

Mrs. Mike, by Benedict and Nancy Freedman (Coward-McCann. \$2.75), is a refreshing and simple story of a real person, Mrs. Michael Flannigan, still living, and of her life as a young bride in the Canadian north. It was a pioneering time, and all the ingredients are there—fires, plagues, Indian lore, nature in its beauty and its rawness—but there is a sincerity throughout that saves the book from sentimentality and from the bravado of *Tales from the Yukon*. This is an excellent antidote to the myriad books now appearing in which marriage is everything but a matter of love and duty.

In This Thy Day (Macmillan. \$2.50) tells the story of an Irish youth's struggles to make his mother realize the reality of his love for a girl whose family she dislikes. In his sensitive story Michael McLaverty studies the tensions set up by a selfish woman, without at the same time doing any morbid probing. There is fine nature atmosphere and love of the Irish countryside to freshen a fine tale.

To match the Roberts' novel there is Inglis Fletcher's *Toil of the Brave* (Bobbs-Merrill. \$3), the fourth of a series about the Albemarle district of North Carolina. The time is the final years of the Revolution; there are conflicting loyalties, a troubled romance, fine and vigorous action, spies, duels,

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and, in all, a rousing and gripping tale. As companion pieces for *Mrs. Mike*, for those who love outdoor stories, we have two with woodland settings, *The Trees Went Forth*, by Walter O'Meara (Crown. \$2.75) and *Deep Forest*, by Norman E. Nygaard (Reynal and Hitchcock. \$2.50). The first boasts little plot, but for re-creation of the sights and sounds and life of a logging camp, it is admirable. You will have to put up with a deal of profanity, but perhaps the sincere reverence for the priest and nuns who visit the camp may mollify you. The second book tells of a hard-working farmer in Columbia, his winning of his lands from the jungle, his efforts to organize a cooperative, his being falsely charged with murder. The frugal and independent people are represented as bereft of the ministrations of religion but still as believers and occasional prayers.

Water Over the Dam, by Marguerite Allis (Putnam. \$3), takes as its scene of action the building of the Farmington Canal from New Haven to Northampton in the 1820's. Rival gangs, financial juggling, romance, make an entertaining story that carries no particular weight. Quieter but much deeper is still another story built around a Quaker family and Quaker ways of life. In *The Good Crop* (Longmans. \$2.50), Elizabeth Emerson carries the Rees family through three generations after a migration from Tennessee to Illinois in a search for land where no man can be a slave. Their reactions to politics and war, their stern but kind and simple life all center in a story that is not glamorous but glowing.

Mildred Walker has written a well-known tale in *The Quarry* (Harcourt, Brace. \$3). Tragedy stalks the Converse family; the Civil War takes one son, gold in the west lures another to a criminal's end, the third happens on a love that cannot be realized. There is a nice relationship between one of the sons and a runaway slave. Several diverse tales are skilfully dovetailed and despite the quiet pace, there is interest all the way.

Web of Lucifer, by Maurice Samuel (Knopf. \$3), is a competent novel of the Renaissance. Its theme is political corruption and intrigue, seasoned with revenge, and there are many samples of bad Catholics in its pages. However, they seem not to be insisted on at the expense of denying moral and spiritual values.

Quietly and beautifully shaded is the study of a young woman, apparently

dominated by a possessive older person, but nevertheless preserving her independence of thought and her ideals, which Adelaide Champneys presents in her *Red Sun and Harvest Moon* (Bobbs-Merrill. \$2.75). There is a lovely background of English country life between the two wars to this sensitive character study.

For those who like the story of a boy's growth, there is a treat in *The Practicing of Christopher*, by Josephine Eckert (Dial. \$2.75). The nine-year-old has a problem-father, one who cannot seem to get close to his little son; yet there is no psychiatric nonsense about the book. It is a very human story and seen through the boy's eyes. Dialog and characters are true and vivid and the normalcy of the youngster vouches for the book's soundness.



KENNETH ROBERTS

Slighter comment may be expended on the following. *The Clever Sister*, by Margaret Culkin Banning (Harper. \$2.50), contrasts the selfish, beautiful girl who marries and her less spectacular sister, who is forced to adopt a career. The death of the selfish one's husband finally brings a chance for marriage to the sister whom men generally considered only as intellectual. This is not a deep book, but points up the problem cleverly. Conrad Richter has abandoned for the time his studies in hardy pioneers, and in *Always Young and Fair* (Knopf. \$2) gives us a rather contrived romance.

Yes, *Farewell*, by Michael Burn (Macmillan. \$3), is a story of the experiences of three English soldiers in German prisons. It rings fairly true, but bogs down in interminable conversations with no plot to carry the action along. *Jeremy Bell*, by Clyde Brion Davis (Rinehart. \$2.75), is an action story of two country boys at the turn of the century, who go to Chicago, tire of city life, work as loggers, are jailed for vagrancy, enlist in the Army. It is

exciting and rises to a fine climax, but you will have to pay the price of many a scurrilous epithet to finish the tale. The same defect mars an otherwise good tale of action and atmosphere, *Andromeda*, by Jacland Marmur (Holt. \$2.75), the story of a tramp steamer, the men who sail her, her trip from Singapore toward San Francisco after Pearl Harbor. The sea atmosphere and the tensivity of the situation are superb; the men's talk isn't.

A confused and uncomfortable book, which might easily have promised much, is Frank Baker's *Before I Go Hence* (Coward-McCann. \$2.75). It is concerned more with ideas and eternity than with people and time. The hero, an author, confused about his marriage, about God, comes to a realization that man is not alone through his psychic interest in a clergyman long dead. There is plenty of telescoping of time in the story, and an ending that is a meditation on love, but, again, the book is marred by lots of unnecessary coarseness.

Finally, three books that have a religious theme. *Barabbas*, by Emery Bekessy (Prentice-Hall. \$2.75), makes vivid the political and social background of the Jewish hopes for a Messiah, with the contrast between the nationalistic ideals of Barabbas and the Gospel of Our Lord. *The Quest of Ben Hered*, by C. M. deHeredia, S.J. (Bruce. \$3), is a fine job of telling of the times of Christ in fiction form. It is told through the mouth of a young Jew of the Dispersion who returns to the Holy Land and sees Christ at first hand. It is a simply told story, but quite moving and extremely good for bringing home a realization of the events narrated in the Gospels. *Paradise Alley*, by John D. Sheridan (Talbot Press, Dublin), is recommended highly as a thoroughly Catholic Good-bye Mr. Chips.

Tales of the South Pacific, by James A. Michener (Macmillan. \$3), consists of nineteen straggling sketches, uneven and monotonous, sometimes well-written, sometimes filled with technical jargon, and too frequently insistent on the "human" side of the war in that area. *Miss Alick*, by Rupert Croft-Cooke (Holt. \$2.75), does more or less for the writers of best sellers what *The Hucksters* did for radio tycoons. *Angel's Metal*, by Ann Abelson (Harcourt. \$2.50) sounds like the work of an intelligent young woman who has gone sour on the subject of Catholic convent education. *Palladian*, by Elizabeth Taylor (Knopf. \$2.50), is a careful series

of character studies of the various people surrounding a tragic little girl; *The Angelic Avengers*, by Pierre Andrezel (Random. \$3), is a stilted story of two girls who escape a diabolical scheme to sell them into white slavery and emerge romantically triumphant; *The Aerodrome*, by Rex Warner (Lippincott. \$2.75), tells about a plan to set up a dictatorship in England and how the muddled hero foils it when it dawns on him how it would destroy the free-and-easy, but human way of life of independent men.

Angry Dust, by Dorothy Stockbridge (Doubleday. \$2.75) is a lesson in industrial relations in fictionalized form; *Nearby*, by Elizabeth Yates (Coward-McCann. \$2.75), is little more than a course in civics as it tells of the experiences of a New England school teacher. *Mountain Time*, by Bernard de Voto (Little, Brown. \$2.75), is almost as

clinical as the atmosphere in which the young doctor hero moves; *Wrong Turning*, by Joan Charles (Harper. \$2.75), follows the emancipation of an ugly duckling daughter from the warping influence of a badly adjusted home into a swan equally maladjusted in a bohemian life.

Two important novels touch on racial themes. Nevil Chute's *The Chequer Board* (Morrow. \$2.75) is an unusual tale, perhaps more of a thesis than a novel, which has a new twist on Negro-white relationships, as it tells the story of an Englishman's attempts to learn the fate of three soldiers who had been in jail waiting for court-martial. It is told in Chute's vivid style and does manage to make a lot of sense as well as being a good story. *Gentleman's Agreement*, by Laura Z. Hobson (Simon and Schuster. \$2.75), follows a newspaper-man who, to fill his assign-

ment to write up anti-Semitism, pretends to be a Jew and lives with them to get their reactions. It is a sincere piece of work but unfortunately spiced with two obviously manufactured adulteries and plenty of coarseness.

Steppenwolf, by the German Nobel prizewinner, Hermann Hesse (Holt. \$2.75), is a perverted, Manichean book that was highly touted but which will be of no interest to anyone but literary historians. The biggest imposter of the year was *The Tower of Babel*, by Elias Cametti (Knopf. \$3.50), the story, and a horrible one, of a mind in process of disintegration. Not only are the characters degenerates and perverts, but the style is ponderous, atrocious and dull. It is even a greater hoax than Steinbeck's *The Wayward Bus*, if for no other reason than that it is more pretentious.

HAROLD C. GARDINER

U. S. Social Scene

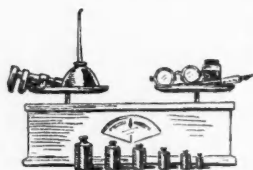
The year 1946 witnessed an increase in the number of books published about economic and social problems. Publishers' spring lists again reflect the same popular interest. It is not that epoch-making works have abounded; that would be too much to expect at a time when both authors and publishers are feeling the effects of contemporary world instability.

Book production in the social sciences reflects the general condition summed up recently by a literary editor who commented that publishers have been supplying the critics with more cocktails than masterpieces. The shortage of outstanding works has become so marked that ad writers rack their brains to find selling points other than the quantity distributed.

For the situation editors and publishers rightfully refuse to take all the blame. From their vantage point they are keenly aware that our extensive educational system, from grade school to university, is more successful in turning out diplomas than creative thinkers and writers. The weakness shows up particularly in the field of social sciences, where potential writers must have a happy combination of solid doctrinal and historical background and developed ability to keep up with and interpret current events.

The winter publishing season brought out several new editions of older works whose reputation is already established. Two of them deal with the growth of

capitalism as an economic system. *Religion and the Rise of Capitalism*, by R. H. Tawney, appeared in a new edition (Harcourt. \$3.75), and a new printing of *The Acquisitive Society*, by the same author, was made by the publishers (Harcourt. \$2.50). *Capitalism, Socialism and Democracy*, by Joseph A. Schumpeter, came off the presses (Harper. \$3.50) in a revised edition. Students of economic theory, as well as observers concerned about the collectivization currently being indulged in by both capitalism and its opponents, will welcome these new editions.



One of the social phenomena of the depression in the 'thirties was the flight to the land. In quest of at least the elemental requirements of life, thousands sought some kind of security away from the restricted possibilities of the industrial wage system. They wanted the chance to produce for themselves not afforded them by excessively urbanized living.

It was at that time (1933) that Ralph Borsodi provided us with the account of his own rural experiences in *Flight from the City*. Back in the nineteen-twenties Mr. Borsodi and his wife grew tired of being completely dependent upon a salary and looked for acres of

their own. From their experiment grew the School of Living, which has since added impetus to the decentralist movement.

Today Ralph Borsodi in his declining years still believes in the decentralist ideal symbolized in his own experiment. At a time when our capitalistic society is again demonstrating its unwillingness to distribute wealth equitably, Mr. Borsodi brings out another edition of *Flight from the City* (Suffern, N. Y., The School of Living. \$2.75). In the latest preface he points out that the chances are more than equal that we will have another severe depression following the present inflationary phase. He expects the movement toward decentralization to gather new momentum when the collapse finally comes.

American agriculture has long since taken the easy road of progressive mechanization and dependance upon commercial fertilizers. Much of the mechanization was, of course, both desirable and inevitable, but that gives us no excuse for becoming oblivious to the fact that agriculture is basically an organic process. Healthy crops and healthy men presuppose proper feeding of the plants and the soil. Sir Albert Howard, a British authority on soil and nutrition, long studied the effects of various methods of soil fertilization upon foods for animals and men. His conclusions are set forth in *The Soil and Health* (Devin-Adair. \$4), a study of organic agriculture which will interest all who realize how com-

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Set in the California of the late eighteenth century, it is the story of Father Garces, a Franciscan missionary, whose love for the natives led him to travel alone through the vast, trackless wastes of Indian territory as he spread the Word of God to the natives. \$3.50

Coming . . . *The Eagle and the Cross*, by Prince Hubertus zu Loewenstein, a novel about a young Christian prince who journeys to Rome; and *Our Lady of Fatima*, by William Thomas Walsh, the vivid account of the six appearances of the Virgin to three children in Portugal in 1917.

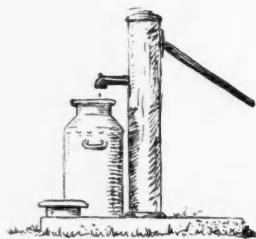
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mon is malnutrition despite the world's vast natural resources. Sir Arthur shows us that the important fact about foods is not how they look but how they are grown. There is a lot of talk these days to the effect that there are too many people in the world to be fed. One answer is that we must learn how to use our land sensibly.

One of the obvious needs of our commercialized American society is more honest-to-goodness community planning. Juvenile delinquency, the shortage of housing, weaknesses in the



educational system, and a number of other miseries, including that of unemployment, in large measure depend for their solution upon what the community, as such, proposes to do about them. It is futile to relegate community problems to county, state and federal officials. While help of higher agencies is frequently needed, their efforts can never substitute for lack of local interest and cooperation. Even the big cities, which are reputedly so efficient, cannot accomplish much unless the communities and neighborhoods which go to make them up show willingness to cope with their individual problems. Nor should we forget that more than half of our citizens live outside such cities, in small communities which are made or broken in direct proportion to the amount of intelligent cooperation among their members. *The Small Community Looks Ahead*, by Wayland J. Hayes (Harcourt. \$3), tells how small communities and neighborhoods can plan their future and forestall the problems which invariably arise when people think social virtue is but the cumulation of individual righteous living.

Incidentally, those who are not so serious as to be unable to see humor in current foibles of American urban life will be amused by a delightful collection of sketches, written by numerous authors, but edited by Robert S. Allen, co-author of "Washington Merry-go-Round." It merits the title *Our Fair City* (Vanguard. \$3.50) and relates the virtues and vices, chiefly political, of

"our towns" all the way from Boston to Los Angeles. The introduction's title, "Still 'Corrupt and Content'" indicates the spirit of the survey. Americans interested in learning why one or other of our leading municipalities manages to muffle everything from the five-cent subway fare to the educational system will be instructed as they smile. *Our Fair City* is a lesson in the limitations of urban culture.

On the more serious side is *The Future of Housing*, by Charles Abrams (Harper. \$5), a thoroughly documented study of our country's most urgent domestic problem by an experienced consultant of the New York City Housing Authority, the American Federation of Housing Authorities and the United States Housing Authority. He gives the historical background, analyzes the current problem, tells of slums, ownership and traditional housing policy. The building industry, land tenure, the mortgage system and everything connected with construction is subjected to scrutiny. So too are the existing governmental housing agencies, programs and proposals. The author wants to solve the problem within the framework of our democratic institutions and extensive ownership of private property. Those who deny the existence of a problem will not like this study. But those who honestly seek a solution for the benefit of our country and its families will find plenty of factual material and intelligent discussion within this thoroughly indexed volume.

Those willing to bear with over-emphasis upon the personal element and some needless repetition, can find food for thought in Granville Hicks' description of the small community's outlook on life in *Small Town* (Macmillan. \$3). One of his conclusions is that social planning to be successful must proceed from both ends, and cannot be conducted on the national level to the exclusion of the local community.

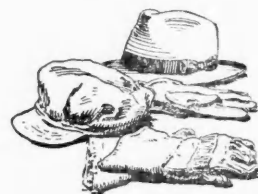
In the American social scene welfare foundations play an important role. They are the expression of the interest of private citizens in studying social problems and finding a solution for them. A survey has been made of such institutions by Shelby M. Harrison and F. Emerson Anderson in *American Foundations for Social Welfare* (Russell Sage Foundation. \$2). After a historical summary and a discussion of difficulties and practices, they provide an analysis of 364 existing foundations. While basically a reference aid, this

work gives a clear understanding of how our welfare foundations developed, where they get their money, what is its amount, and how they dispense it.

Industrial relations continue to the fore in current publications on social subjects. In *The Industrial Republic* (Corday and Gross, Cleveland. \$4), Mr. Litchfield of the Goodyear Rubber Company presents his observations and conclusions on industrial democracy as it works out in practice. Labor, says Mr. Litchfield, is restive because it has not an active enough share in the government of industry. The answer lies in giving labor more participation, at the same time establishing a system of checks and balances analogous to those within our Federal government. The comparison is, of course, imperfect and a number of problems go unanswered in this book. Nevertheless it makes a genuine contribution to the growing literature which seeks to bring order out of our industrial relations jungle.

In *Economic Policy and Full Employment* (McGraw-Hill. \$4), Alvin H. Hansen examines the ways of providing the employment necessary to distribute money income wherewith men purchase the things they need. Most of our citizens are dependent upon just such employment. Hansen puts public investment high on his list of social priorities and states:

Public investment is nonetheless high on the priority list for the reason that many of the gravest deficiencies in our society cannot be met except by a very large increase in the volume of outlays on public-improvement and developmental projects—schools, hospitals, urban redevelopment, slum clearance, public housing, flood control, reforestation, soil-conservation projects, irrigation, hydro-electric power, regional resource development, harbor improvements, river transportation, air-transport facilities, improved highways,



streets, recreational facilities including national, state and local parks and playgrounds, and finally facilities for public lectures, music, art and cultural activities of all kinds (p. 183).

The author presupposes that the maxi-

...mum liberty of action will be retained despite the increased government planning such an approach to full employment obviously calls for. Some indeed, will not agree with him on this point, but they still owe it to themselves to consider the possibilities suggested.

In a much less optimistic mood Friz Sternberg keeps the death-watch of capitalism in *The Coming Crisis* (Day. \$3.50). A German economist with an anti-Nazi record, he foresaw the collapse in his native land which occasioned Hitler's rise to power. He prophesied the depression of 1929 when business men were still sure the millennium had arrived. He foresaw the world implications of Britain's likely defeat in the early part of the war and indicated the imperative need for U. S. participation. But despite this excellent record of prediction, Mr. Sternberg seems more pessimistic than necessary. Perhaps this follows from his preoccupation with "class struggle" and a tendency to transfer European experiences to the American scene. In any case, those who think all is well with our domestic economic pattern and who resent the suggestion that private monopoly has become a menace, should read this forceful indictment of our economic mores.

Those interested in the international aspects of economic life, especially now that a preliminary conference on the International Trade Organization is being held in Geneva, will not take it amiss if we call attention once more to Professor Edward S. Mason's excellent study, *Controlling World Trade: Cartels and Commodity Agreements*, made for the Committee for Economic Development (McGraw-Hill. \$2.50).

Concern with problems of government continues, stimulation being provided by the evident manhandling some important issues receive at governmental hands, particularly in the legislative branch. The eightieth Congress, of course, opened under a reorganization plan and was shorn of some of the committees and chairmanships which previously occupied its attention. But students of government realize that still further reforms are needed before the American Congress becomes the functioning organ of democracy we would have it be. In *Congress at the Crossroads* (Crowell. \$3.50), George B. Galloway discusses the history of Congressional development and practice and outlines avenues of improvement. He would go beyond the suggestions of the LaFollette-Monroney Committee re-

port in restricting lobbies and would make provision for functional representation. He seems to look with favor on the idea of giving the President power to dissolve the legislature in the event of a deadlock. The author knows the obstacles to congressional reform and handles them realistically.

In time of war there is necessarily some abridgement of liberty of action. Three presidents have notably contributed to the formation of the "war power" concept, Lincoln, Wilson and Franklin Roosevelt. Without some such development the winning of a total war seems impossible, yet such modifications do not take place without leaving their mark upon our system of constitutional law. In *Total War and the Constitution* (Knopf. \$2.50). Edward S. Corwin outlines the developments and shows that only the alertness of the citizenry can safeguard their constitutional rights. The most dangerous developments of the past war, hardly ever adverted to by the self-styled critics of the "war power," was the deportation and internment of innocent Japanese from our West Coast without benefit of trial or preferment of charges. It is not so much the attitude of the executive but of the American people themselves that brings about such outrageous invasion of constitutional guarantees.

A study of contemporary government in all its ramifications, more especially in the relations between sovereign states, is contained in *The Web of Government* (Macmillan. \$4.50), by Robert M. McIver. Developing the idea that technical progress has made obsolete the self-sufficient state, he discusses ways and means of securing greater cooperation between nations.

In a rather critical vein, Sterling E. Edmonds writes of the *Struggle for Freedom* (Bruce. \$4.50), and shows himself much exercised by the encroachments of governmental agencies which exercise what he regards as legislative, executive and judicial powers. Although this is an informative study, it fails to take into account the fact that "agencies" do not properly form a fourth branch of government since they are regulated by the legislature and exercise only delegated powers. Their decisions are, moreover, subject to revision by the courts. It is all too easy to conceive of government as permanently set along hard and fast lines and denied the right of functional adaptation.

WILLIAM J. GIBBONS

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Religion

Books on "spirituality" led the field in Walter Romig's analysis of Catholic books published in English in 1946. They added up to 51 or two more than "biography." But if "Apologetics and Catechetics" and "Theology" (in English, of course) were put in the spiritual category to which they are at least closely allied, the total 1946 output of Catholic religious literature in English would read: 82. The majority of these books were noticed in AMERICA's book supplement of December 14, 1946. However, taking into view a number of publications released just in time for the Christmas trade and what has so far been issued in 1947, there is still a goodly array of books, important and first-rate, or nearly so, for this spring accounting.

And an author to begin with is Msgr. Ronald A. Knox. Almost as a memento of war's end came his best-selling translation of the New Testament and his conscience-troubling *God and the Atom*. Then last year the New Testament translation appeared in a Chanticleer edition, glowing with illustrations from the Masters, artistic end-plates, etc.; and, almost at the same time and as a companion piece to the New Testament, a pulpit volume of *The Epistles and Gospels for Sundays and Holy Days*, in the Knox version and enriched with his homiletic commentary. The imprint on all these books was that of Sheed and Ward.

And now there are two more Knox books: *Retreat for Priests* and *The Psalms, A New Translation* (Sheed and Ward. Each \$2).



REV. RONALD KNOX

Though the *Retreat* is addressed to priests, the laity—in particular those who make closed retreats—would profit much from it. Indeed, very often Msgr. Knox seems so keenly aware of the close and necessary association of priests and people in the economy of

God's redemption that his conferences appear to be addressed to priests and people alike. Take the fourteenth: "The Value of Gentleness." The message priests have to preach, he says, is one that seems, to the mind of our day, rigid and exacting. Priests have got to do their duty, and that duty is plain. But the people must be led to understand and accept the message, uncompromisingly and willingly. In preaching the message, then, priests must realize how much difference there may be about the way in which it is preached. "Roughness of speech" and much more "explosions of temper" have to be avoided.

We priests are sometimes definitely too brusque, definitely too harsh, in our way of dealing with souls. . . . We say the right thing, but we say it with an ungraciousness which adds an unnecessary sting to disappointment, and gives rise to unnecessary ill-feeling. . . . The laity are not always tactful in their manner of approach. . . . And they have an irritating way of talking as if the law of the Church, and the law of God for that matter, were something which the priest had invented for himself, and could could quite easily dispense them from, if he set his mind to it. . . .

But the priest is "ordained for men in the things that appertain to God." And so "in the long run it is sweetness of character rather than force of character that tells" and "happy will that priest be on his deathbed, happy at his judgment, who can say that no bitter word from him ever hardened the sinner in his evil way or plunged the doubting soul into further depths of spiritual anxiety."

This togetherness of priests and people is implied throughout Msgr. Knox's *Retreat*, even in his flashes of humor, as in the conference on Our Lady:

Protestants sometimes laugh at us because we address ourselves, now to Our Lady of Perpetual Succour, now to Our Lady of Good Counsel, now to Our Lady of Lourdes, and so on, as if they were so many different people. But the case is much worse than that, if they only knew; every individual Catholic has a separate Our Lady to pray to, his Mother, the one who seems to care for him individually, has won him so many favors, has stood by him in so many difficulties, as if she had no other thought or business in heaven but to watch over him.

Humor and, yes, a profound truth!

The Psalms: A New Translation can best be appraised by an expert. The

translation is from the new Latin version of the Psalms, with reference to the Hebrew. The legion who have bought up the New Testament translation so avidly will no doubt take a chance on *The Psalms*, and will be safe in doing so.



FRANK J. SHEED

Religious biography fared well in recent months. There was *Wayfarers' Friend*, a biography of St. Christopher by the late Courtenay Savage (Bruce, \$2), which introduces two sailors—non-Catholics—asking for St. Christopher medals from a U.S.O. hostess. This incident of World War II suggested to Courtenay Savage the telling of who this saint was and why he has attracted such widespread devotion in our day, not only from Catholics but from non-Catholics as well. And the story is told with much of the simplicity and virility which were characteristic of the saint himself.

The Ragpickers' Priest, by Joseph A. Mullins, C.S.Sp. (The Mercier Press, Cork. 1/6), is a study of the character and apostolate of that extraordinary priest, Edouard Lamy, curé of one of the poorest parishes in France, friend of intellectuals like the Maritains, Erik Satie and Léon Bloy, and founder of the Servants of Jesus and Mary. Père Lamy died in 1931. Father Mullins gives a very satisfying account of the present state of the Servants of Jesus and Mary, the congregation which, as Père Lamy prophesied, was recognized by the Holy See exactly ten years after the failure of its first foundation. Readers of the life of St. Jean-Marie Vianney (the Curé of Ars) will note, in making the acquaintance of *The Ragpickers' Priest*, many parallels, and not a few differences, in the life-work of these two saintly apostles of "abandoned souls" in France.

Mr. F. J. Sheed has translated another of Henri Ghéon's lives: *St. Martin of Tours* (Sheed and Ward. \$2). There is a sense of the dramatic in all of Henri Ghéon's lives of the saints

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which gives vitality, warmth and modernity to them. It is in *The Secret of the Little Flower*, in *The Secret of the Curé of Ars*, *The Secret of Don Bosco*; and it is no less in *St. Martin of Tours*, even though the narrative is based on the ancient life by Sulpicius Severus. Familiar through the ages in the artists' portrayal of him in the act of sharing his military cloak with a beggar, St. Martin had other claims on our interest. He was in plain fact the father of Western Monasticism.

Teresa, John, and Thérèse: A Family Portrait of Three Great Carmelites (Pustet. \$4) is the third book published by Father Brice, C.P. on the founders of Carmelite spirituality. In the present work are contained the interlocking spiritual biographies of Teresa of Avila, John of the Cross and Thérèse of Lisieux. A special value of Father Brice's biographical method is the wealth of quotations from the writings of the three saints with which he illustrates the influence Teresa of Avila and John of the Cross had on each other and the influence which both exerted on the twentieth-century Thérèse of Lisieux. They will thus more surely exert an influence on the ought-to-be-saints of today. And St. Teresa's influence will be greatly widened by the publication in three volumes of *The Complete Works of Saint Teresa of Jesus* (Sheed and Ward. \$15), translated from the critical edition of P. Silverio de Santa Teresa, C.D., by E. Allison Peers. This is the translation long awaited, and it generously repays the waiting. Allison Peers is so competent a master of the Spanish as well as the English idioms that the "extreme literalness" at which he aimed is in fact a model of smoothness and elegance of diction.

Father Claude Dubuis came to Texas from his native France in 1847 at the invitation of Bishop John Odin. In 1853 he was made Vicar General of the Diocese of Galveston and in 1862 he succeeded Bishop Odin in the Bishopric. It is his life and labors that L. V. Jacks records in *Claude Dubuis, Bishop of Galveston* (Herder. \$2.50). It is an heroic story, full of the hardships, failures, sufferings and successes upon which the Church in the United States was built. As everywhere in those pioneering days, the most critical problems were a shortage of priests and of money. When Claude Dubuis was named Bishop of Galveston in 1862, in influx of European immigrants had raised the Catholic population to

around 40,000, and there were but 40 priests to minister to them. No wonder that many a Reilly and Murphy and Kelly lapsed from the faith! Nevertheless the diocese prospered and by 1874 had more than 200,000 Catholics. From it, in that year, was formed the Diocese of San Antonio (now an archbishopric) and the Vicariate-Apostolic of Brownsville (now the Diocese of Corpus Christi). What Dr. Jacks has written, with authentic historical authority, is another important section of the vast history of the growth of the Church in the United States.

Of a different sort is the account of the Catholic revival in England which Denis Gwynn has developed around three distinctive figures in *Lord Shrewsbury, Pugin and the Catholic Revival* (Newman Book Shop. \$2.75). The third of the central figures, not mentioned in the title, is the noted layman Ambrose Phillips. Mr. Gwynn has written, as usual, an entertaining book; and it gives sharp point to the observation of Cardinal Newman that

the Church, while one and the same in doctrine ever, is ever modifying, adapting, varying her discipline and ritual, according to the times. In these respects the Middle Ages were not the First centuries—nor is the Age Present the Middle Age.

The chorus of superlatives which has accorded distinguished rating on almost all critical counts to F. J. Sheed's *Theology and Sanity* (Sheed and Ward. \$3) grows more powerful day by day. It will be long before the literate layman (would we could say of all faiths!) and the theologian tire of their shared delight in this limpid image of what the Church sees and



LÉON BLOY

sees whole, above, within and about her. The classic treatises of the religion manuals (God, creation, man) are meshed here into tapestry that is warm, snug and restful to mind, heart and eye. Rarely within such little room, and with so little concession to mere senti-

ment or tempting speculation, has religious fact been so deftly and popularly represented as the abiding pattern of the universe. Still more rarely has the life of Grace within the global organism of the Mystical Body been presented with as insistent an invitation to a real rather than merely a notional or verbal appreciation of the reality we breathe and handle every day, in our "sane" moments. This is the text, too, for what our Catholic colleges and universities have been talking about for years—a fully developed theology for laymen.

Another precious volume for the theologian—lay as well as clerical—is Father Martin D'Arcy's *The Mind and Heart of Love* (Holt. \$3.50), which reviews the age-old relationship between the two conflicts of love, the earthly Eros and the heaven-born Agape. Eros, through Plato and Neoplatonism, became "the human ideal *par excellence*. But the Christian faith pushes Eros back into the shadows. The true God manifests Himself. He is a God of freedom and mercy, and His name is Agape." The discussion, to which Father D'Arcy brings a panel of modern philosophers and theologians, is no merely other-worldly speculation. It is of today and up to date, with a brilliance of presentation, argument and counter-argument, summary and conclusion, that makes Father D'Arcy's books a mental stimulus and a joy to read. The two loves, he concludes, must not ever be separated: the taking and the giving, the dominant and the outgoing. The lordly and self-contained animus has need, even for its own operation, of the humble and ecstatic anima. Yet only in the love of God, in the Divine Agape, can their uneasy balance be maintained.

The America Press sponsored a second book of reflective considerations on the Epistles and Gospels which Father John P. Delaney, S.J., contributed week by week to *AMERICA—In Him Was Life* (\$2.75). As in Father Delaney's previous volume, *We Offer Thee*, the Sacrifice of the Mass is the focal point of these explorations of next Sunday's epistle or gospel as an aid to better understanding of and more intimate participation in the Mass.

Two books for priests are *Toward the Eternal Priesthood*, by Raoul Plus, S.J. (Pustet. \$3) and *Priestly Zeal for Souls: Reflections for Priests*, by John J. Janssen, S.V.D., translated into English by L. M. Dooly, S.V.D. (Pustet. \$2). And two books for religious: *The*

Love of God, by Rev. Andrew Green, O.S.B. (Herder. \$2.50), whose twenty "Conferences to Religious" could well be shared by the somewhat spiritually advanced laity; and *Testing the Spirit*, a pioneering book that offers systematic and practical norms for mental hygiene to vocational directors in religious communities. It is by Rev. Felix D. Duffey, C.S.C. (Herder. \$2). The author writes as an experienced counselor; his calm conviction and his fine sense of the respective and complementary roles of natural motives and supernatural grace give the reader confidence in his advice. The book will be valuable for spiritual directors in seminaries, novitiates, the confessional, everywhere.

During the late war many a soldier, sailor and marine saw with his own eyes the vastness of the foreign mission enterprise, its hardships and privations, the devotion of the missionaries and the consoling results of their long years of patient, persevering labors. They saw and marveled. When they came home they spread the good news; and now their interest and the interest they aroused in others can readily be kept alive and quickened if the missions continue to make the news—in the press, in pamphlets, books, etc.

Three books, recently published, put the mission apostolate before the public. There was *Tales of Xavier*, by Most Rev. James E. Walsh, M.M. (Sheed and Ward. \$2.50), a popular life of the "Firebrand of the Indies" by the Superior General of the Maryknoll Fathers; and *Sisters of Maryknoll: through Troubled Waters*, by Sister Mary de Paul Cogan (Scribner. \$2.50), which is something of a companion volume to Father Keller's *Men of Maryknoll*. The locale of the book is the Pacific Islands during the war years. A third mission story has to do with the also difficult apostolate in Alaska—*Eskimo Parish*, by Rev. Paul O'Connor, S.J. (Bruce. \$1.75). Father O'Connor's "parish" runs into hundreds of miles, and his account of Inuit life and of the character of his people is based on many years of experience in tramping over the Alaskan tundra.

Incidentally, it is to be hoped that readers know of the Academia studies of the National Society for the Propagation of the Faith (109 East 38th St., New York 16). The latest is *Modern Missions in India*, by Father Michael A. Mathis, C.S.C. Each Academia study is an up-to-date account of mission work in a particular mission field.

The striking figure of Léon Bloy as

given in *Pilgrim of the Absolute*, edited by Raïssa Maritain and translated by John Coleman and Harry Lorin Binsse (Pantheon. \$3.50), will be appraised differently by different people. "Absolute" is the right word for Bloy. Often, however, it meant excess—an excess that sorely needed to be tempered with justice, and was not. Hence to look on him as a sort of modern prophet will not be acceptable to many when they find in this book of selections a violence and explosiveness (not to say vulgarity) of expression and attack that is as unsparing as often it is without foundation. Such a deep defect cannot but put severe limits on our acceptance of his message, however much we may respect the sincerity of his faith and of his service of God. Forewarned in this regard, the reader will gain from *Pil-*

grim of the Absolute an understanding of the extraordinary influence which Bloy wielded in the period of the French Catholic revival.

Catherine de Hueck's *Friendship House* (Sheed and Ward. \$2) is the chronicle of a project in Catholic Action. The workers in Friendship House are apostles of social justice, and Friendship House has been built in New York, Chicago, Wisconsin, Toronto. For instance, in New York the Communists make a strong appeal to youth and to Negroes. The aim and purpose of Friendship House at 34 West 135th Street is to show that Christianity can and must make the same appeal. How well this project in Catholic Action is working out shines forth from Baroness de Hueck's little book.

ALLAN P. FARRELL

Race Problems

One day in the summer of 1945 I found myself in conversation about the race question with a well-educated Catholic college graduate, a successful business man of about fifty. "Look here," I asked, "your business is insurance, isn't it? Well, if the race problem continues acute, it's going to cost your firms a lot of money. Rioting is hard on insurance people. What are you doing about it?"

"I'm no businessman myself," I continued, "but it seems to me that if I had an accounting problem I would call in an expert accountant. And for an engineering problem, I'd hire an engineering expert. Have you ever thought of consulting the experts on race relations? Or even of consulting their books? The shelves of the libraries are bulging with them." He hadn't; and for all I know, still hasn't.

There is one place, however, where such works are consulted, and of necessity. That is the world of scholarship. No serious student of the social sciences today can long escape the conclusion that, besides its moral vices, our handling of the racial problem in the United States today is hopelessly obsolete and intrinsically stupid. We are trying to work a system that is essentially unworkable; worse, that almost seems to have been especially designed to create tension and trouble. That is one of the lessons of a careful and thorough study like Gunnar Myrdal's *American Dilemma*, which appeared a couple of years ago.

A more recent work of scholarship

is Dr. Frank Tannenbaum's *Slave and Citizen: The Negro in the Americas* (Knopf. \$2). Dr. Tannenbaum has made two outstanding contributions to the study of the Negro in this short work: 1) he has placed the problem fairly in perspective, showing that the Negro in the United States is only a part of the large American Negro community; 2) that there is nothing divinely preordained about our system of slavery and segregation; but rather that we have chosen one of the worst of systems, while right beside us the problem was being met and solved on the basis both morally and socially sound. His book contradicts the widespread, if often unvoiced impression that the problem of race relations is peculiar to the United States and that there is no possible solution except that which we have so clumsily adopted.

The physical and moral enormity of the slave trade come out in Dr. Tannenbaum's pages of statistics as evidently and as forcefully as in any impassioned writing. His exposition is all the more convincing from its very restraint; by his tabulations and quotations the slave-trade stands self-condemned.

Even more interesting from the Catholic point of view is Dr. Tannenbaum's comparison and analysis of the slave laws in Spanish and Portuguese America and those which grew up in the British colonies and were carried on in the United States. The fundamental difference is that in Latin America the slave was accorded the moral status of a person. He was a human being for whom the blood of Jesus Christ had

been shed, and was a potential member of the Christian community. In the British colonies, he was simply a chattel, and had no standing in law more than that. The laws of Latin America, with whatever imperfections and abuses in execution, had a "bias" towards freedom; the laws of British America were a standing invitation to abuse of the human personality. As a result, the relations of white and colored have been peacefully adjusted in Latin America; while we had a Civil War and are still suffering its consequences. Dr. Tannenbaum's book is strongly recommended reading for all those who believe—as Catholics must believe—that human relations are a moral problem and demand a moral solution.

Somewhat different is the approach of Earl Conrad's *Jim Crow America* (Duell, Sloan and Pearce. \$3). Conrad is a journalist; he is the only white journalist in regular full-time employment as a bureau manager and columnist for the Negro press. He runs the New York office of the *Chicago Defender*. His concern is to bring home to Americans what goes on in their midst and what is so inadequately reported in the average American newspaper; and to break down the stereotypes that press, radio and movies have built up about the Negro. (In passing, let me remark that when Hollywood musters up the guts to give the Negro fair treatment in the films—which no organization, except perhaps the boxoffice, is stopping it from doing right now—this writer will bend a more sympathetic ear to its moans about the cramping effects of the Legion of Decency on its artistic impulses.) If Conrad's voice seems a bit strident at times, that is only natural; he is outraged, as any decent man must be, by the things he has seen and the conspiracy of silence that cloaks them; and, moreover, one must be strident to be heard at all in contemporary American journalism.

I cannot but think, however, that he harks back a little too much to the economic motive as the root cause of race prejudice. It will not do to underestimate the economic aspects of the problem; but my experience is that there is, quite apart from economics, a profound failing in Christian charity, and an equal blindness to the true Christian concept of man and the relations of men. How, otherwise, does one explain the difficulty of getting otherwise good Catholics even to see

that the race question is not only a political but a moral question; that their consciences are as surely involved as they are in regard to divorce or murder?

The bombs that fell on Pearl Harbor did more than wreck the main units of our Pacific Fleet; they stirred a hell-broth of race-hatred and greed on our Pacific Coast. The genesis and flowering of anti-Japanese prejudice in the West has been well told in Carey McWilliam's *Prejudice*, published in 1944. The ineptitude of the "military" reasons alleged by General De Witt for the interning of a hundred thousand Japanese-Americans was thoroughly exposed by Justice Murphy in the Korematsu case. And Justice Jackson's warning in the same case still stands: that the decision of the Court "lies about, like a loaded weapon, ready



for the hand of any authority that can bring forth a plausible claim to an urgent need." It is noteworthy that among the loudest in drawing attention to the "danger" of returning the Nisei to the West Coast—and that at a moment when even the Army was persuaded there was no danger—were certain farming interests who had much to gain by keeping the Nisei out.

The folly and cruelty of the whole malodorous proceedings is well emphasized by Andrew S. Lind's *Hawaii's Japanese* (Princeton U. Press. \$3). Here, where the physical and psychological shock was greatest, in the very shadow of Pearl Harbor's smoke, there was no forced evacuation, no internment camp—and no sabotage. The Army itself favored the hands-off attitude of the Government towards the island Japanese. The book, while written in part during the war, does not confine itself to the war years, but traces the whole history of the Japanese in Hawaii. It is a familiar history. Brought over in 1868 for economic reasons, they rapidly increased in numbers and in skills; and despite prejudice and set-backs are much nearer assimilation with the island population than are their kin on the Pacific Coast.

The Constitution and Civil Rights, by Milton R. Konvitz (Columbia U. Press. \$3) deals with a rather narrow field, but one which has so far received no book-length treatment. The author

does not discuss political rights, such as the right to vote or hold office; nor of civil liberties, such as are enumerated in the Bill of Rights. His theme is civil rights—to employment without discrimination, to accommodations in hotels, theatres and trains without segregation, and so forth.

The average reader will be surprised to learn how difficult it is for the Federal Government to find room for action in such cases. "States' rights" have been the great stumbling-block in the way of Federal action—plus the seeming tendency of courts to be more solicitous of the rights of those who discriminate than of those who are discriminated against. Mr. Konvitz notes a greater awareness in our days of the need of protecting civil rights by legislation, and a broadening of the notion of civil rights. The record of the past seventy years is not flattering to our democracy; but in fairness it must be admitted that recent years have seen significant advances.

This optimistic conclusion will receive confirmation from *Into the Main Stream*, by Dr. Charles S. Johnson and his associates (U. of N. Carolina Press. \$3.50). It is a study of progress in race relations in the South, and should be an antidote to a lot of Northern smugness. The people down South who work for better race relations are in a much more difficult position than their Northern confreres. So much has been done—and it is being done—by so few. Citizenship, employment, education, avenues to understanding, housing, health—on all these fronts the good fight is being fought with great courage.

God's Children, by Archibald Rutledge (Boss-Merrill. \$3) suffers from the defects of Mr. Rutledge's virtue. Himself a great Christian gentleman, deeply devoted to the welfare of the Negro, he seems to project his own nobility of soul back into the slave-owners, and thus gets a picture a little too heavy with paternalism under the magnolia blossoms. Apart from this, the book is a pleasing study of the plantation Negro in his simplicity—one might say, his majesty.

With the great labors of Tuskegee's Monroe Work as a trail-blazer, the authors of the Preparatory Volume on the *Encyclopedia of the Negro*, W. E. B. DuBois and Guy B. Johnson (Phelps-Stokes Fund, New York City) have produced a splendidly scholarly reference work invaluable for this field.

CHARLES KEENAN

Belles Lettres

The year thus far has been made a little happier by some notable books in the field of literature, apart from fiction. The quantity has been somewhat larger than usual and the standard maintained has been heartening.

Perhaps the most exciting find of the half year (though that is hardly the apt word to describe the quiet beauty of the book) was *Kilvert's Diary* (Macmillan. \$3). This is the diary of an Anglican clergyman, kept from 1870 to 1879 amid the routine of his ministrations, his solitary walks, his pondering over life and nature. It is sensitive, keen, charitable; its lasting value rises from the fact that it captures the imperishable and elusive qualities of the human spirit. William Plomer edited this masterpiece into a world that needs such sanity and beauty.

Equally sincere, but more restricted in its appeal by the fact that it is an intensely personal revelation is Katherine Butler Hathaway's *Journals and Letters of the Little Locksmith* (Coward-McCann. \$3.75). The author was an invalid for most of her life, and her long hours of suffering color the meditations which make up the bulk of the book. But they do not color the book morbidly; there is a courage and a love of life that is quite indomitable, and when her thoughts verge onto the spiritual, there is an awareness of Christian virtue which makes us regret that she did not live long enough to give us the completion of the odyssey on which she had embarked.

Wider in scope and a delight for those who enjoy reading about the literary scene and its characters, is Mary Colum's *The Life and the Dream* (Doubleday. \$3.50). There is a deal of self-revelation here, too, but the main burden of the book is external. It is noteworthy for an utter lack of bitterness, which, unfortunately, colors much of the work of Irishmen away from Ireland.

Literary biography has been quite popular. A good dozen of respectable works in this field have appeared. Most of them deal with European figures. Thackeray has been studied by Lionel Stevenson in *The Showman of Vanity Fair* (Scribners. \$5), and a highly readable account it is, though many will inevitably quarrel with his evaluation of the novels. Those interested in Thackeray will want to read the Stevenson book in conjunction with volumes three and four of Gordon N. Ray's

NEWMAN

ANNOUNCES . . .

MARRIAGE, THE GREAT MYSTERY

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Translated by Eva J. Ross

The distinctive quality of this book is that it strikes at the roots of the mystery in marriage. Not a pious sermon, but an inspiring exploration into the divine meaning of the most common vocation.

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For priest and seminarians who wish a small grammar of rubrics this is just the thing. Though designed more as an aid to study than as a comprehensive reference work, it will provide quick and definite answers to all of the more common questions of rubric interpretation. The feature of the book, however, is its grouping of gestures and actions for easy comprehension and retention.

Price \$1.75

THE NEWMAN BOOKSHOP

Westminster, Maryland

monumental *Letters and Private Papers of William Makepeace Thackeray* (Harvard. \$12.50), the definitive source material for all future biographers.

Another estimate of Christopher Marlowe, and a rather overly enthusiastic one, is Paul H. Kocher's *Christopher Marlowe* (U. of North Carolina. \$3.50). It is a long and painstaking study with emphasis on the dramatist's contemporaries. Another estimate of the English literary life is Lucy Poate Stebbins' *A Victorian Album* (Columbia U. \$2.50), which is an engaging and informal omnibus biography of "some lady novelists of the period." Admirable in the book is the sane and perceptive literary criticism which so casually impregnates these really informative pages.

Two French characters inspire the next books. Stefan Zweig's *Balzac* (Viking. \$2.75), is a rather florid account which dwells more on the unsavory sides of Balzac's life than on the man's real talent and significance. More authoritative is Matthew Josephson's *Stendahl* (Doubleday. \$4), though the author rides his thesis too hard. That thesis is that Stendhal was a thinker whose influence on modern France was considerable and is now, for the first time, properly assessed. The sub-title "the pursuit of happiness," indicates much of the confusion that Stendhal failed to solve, but without bitterness.

Perhaps the contemporary political bickerings have prompted increased interest in the Russian literary scene. Tolstoy is studied again in Ernest J. Simmons' *Leo Tolstoy* (Little, Brown. \$5), a huge and scholarly work which



REV. GERALD G. WALSH, S.J.

does not pass over the less palatable facts of the troubled giant's life. The one inadequacy of the work is that it does not portray so fully the tortured moralist, thirsting all unconsciously for Christianity, as it does the literary

genius. The same moral and ethical agonizings stands out more starkly in *Firebrand*, a life of Dostoevsky by Henry Troyat (Roy. \$3.75), which reveals the deep, if cloudy, spirituality which dominated the man's life and work. Janko Lavrin's study of the same colossus in his *Dostoevsky* (Macmillan. \$2), is faulty in that it interprets its subject exclusively in Freudian terms.

Far wider than a study of literary genius is Father Gerald G. Walsh's *Dante Alighieri* (Bruce. \$3), as its subtitle indicates—"Citizen of Christendom." It is a study of an inspired vision of world unity, which Dante would achieve, says Father Walsh, by building a bridge between politics and religion by art and philosophy.

It may seem a bit of bathos to mention George Ade in the next breath after Dante. However, Fred C. Kelly has given a good appreciation of the "warm-hearted satirist" in his *George Ade* (Bobbs-Merrill. \$3.50). Ade's "Fables in Slang" are by way of being minor American classics, and deserve this fond recollection. *The Marble Man's Wife*, by Hayden Norwood (Scribners. \$2.75), is mainly of interest to devotees of Thomas Wolfe, and for the rather restricted reason that this informal interview with the novelist's mother helps clear up some of the obscurities of Wolfe's autobiographical novels.

Just to include another of the arts to show that we are really catholic in taste, there have been several good studies of famous musicians. *Handel* and *Haydn* have been well dealt with by Herbert Weinstock (Knopf. \$5) and Karl Geiringer (Norton. \$5), respectively. Among the moderns, Joseph Szigeti, the famous violinist, has written well of himself in a book with the engaging title *With Strings Attached* (Knopf. \$4), and Moses Smith writes of the conductor *Koussevitsky* in a book of that title (Allen, Towne and Heath. \$4).

Collections of short stories have been abundant. Perhaps the best is *At Sallygap and Other Stories*, by Mary Lavin (Little, Brown. \$2.75). They are leisurely both in style and in the philosophy of character that underlies them, but rewarding and thoughtful reading. *The Gypsy's Baby*, by Rosamund Lehmann (Reynal and Hitchcock. \$2.50), consists of five expertly done stories, which are fine for character study, but rather static and inconclusive. *The Museum of Cheats*, by Sylvia Townsend Warner (Viking.

\$2.50), is too cynical and detached in content and tentative in style to satisfy the general reader. Somewhat the same can be said of *It May Never Happen*, by V. S. Pritchett (Reynal and Hitchcock. \$2.50), though the cynicism is not so strong. The stories are largely



MARY TAVIN

concerned with the child's viewpoint, and cast only a half-light on character and purposes, but little illumination on what really makes people tick.

Two collections of stories from Ireland both are from the pen of John D. Sheridan. They are *I Laugh to Think* and *I Can't Help Laughing* (Talbot Press. Dublin). They are more sketches than stories and are concerned mainly with the quirks and humor of family life. They are funny, mellow and wise. *Irish Gold*, by Pamela Hinkson (Knopf. \$3.50), touches happily on many aspects of Irish life, avoiding mainly anything controversial and emphasizing the natural charm of the green isle.

Shakespeare studies continue to appear. The first volume of Harley Granville-Barker's *Prefaces to Shakespeare* (Columbia U. \$5) is written more from a concern with stage-production values than with wider criticism. The author excels in relating the limitations and customs of the Elizabethan stage to Shakespeare's poetic characterization and insight. A small book that deserves study is Father I. J. Semper's *Hamlet without Tears* (Loras College. \$1.50). It essays to underline the theology that is implicit in the play, and though it perhaps rides its hobby too hard, it will send the reader back to the play with renewed interest. Applying much the same reasoning to a far wider examination, Alfred Harbage shows in his *As They Liked It* (Macmillan. \$2.75) that Shakespeare is essentially concerned with moral issues in all his plays, and that that was why his audience liked them. In the course of his

examination, Mr. Harbage presents a splendid case for morality in art.

A commendable study of important problems in art is John Hoppers' *Meaning and Truth in the Arts* (U. of North Carolina. \$4). Its main contribution is its detailed study of how art is connected with life.

The American Novels and Stories of Henry James, edited and introduced by F. O. Matthiessen (Knopf. \$5), is a real service. It presents its material in chronological order, which enables the reader to progress from the earlier, easier style to the more complex. There are some perceptive remarks about James' success in relation to the naturalistic novel that was to follow him.

Milton is the subject of of a very fine study by John S. Diekhoff. His *Milton's Paradise Lost: A Commentary on the Text* (Columbia U. \$2) is a well-reasoned proof that Milton wrote to encourage virtuous action and that the poems must be read in the same spirit. There is a fine final chapter relating his arguments to our current political and social crises.

The Vision Splendid, by Neville Watts (Sheed and Ward. \$2), is a rather elementary but sound introduction to poetry, aiming to show people

what it is all about and what they should look for in its reading. Max Beerbohm serves up some witty, cultured, if a little dated, essays in *Mainly on the Air* (Knopf. \$2), and Charles Morgan's *Reflections in a Mirror* (Scribner. \$2.50) is a treat for those interested in criticism. Though the reader will not agree with Morgan on all points, it is a delight to overhear his cultured conversations.

An interesting piece of literary detection takes place in Werner Wm. Beyer's *Keats and the Daemon King* (Oxford. \$4), which reveals as a main source of inspiration for Keats' poems the poem *Oberon*, by the German Wieland. Mr. Beyer does not push his thesis too hard, and provides a valuable contribution to our understanding of the poet's mind and art.

Finally, and as a fitting end to the feast, we have Father Robert I. Gannon's *After Black Coffee* (McMullen. \$2), a selection of the best of his after-dinner addresses, many of which are truly little gems, witty, wise and pleasantly weighted with sense and principle. Apart from their intrinsic entertainment value, they might well serve as a handbook for other after-dinner speakers.

Theatre

While plays are written primarily for stage production, many people apparently find drama a rewarding arm-chair diversion. There have been periods, of course, when drama was intended to provide pleasure in the library as well as entertainment in the theatre. The original policy of the Abbey Theatre, stated in its prospectus, was to produce only the kind of plays that were good literature as well as good drama. No American playwright or producer I know of has ever subscribed to that theory. Still, many American plays appear in book form concurrently with their appearance on the stage, or shortly after, and the reason, I suspect, is that any story that makes interesting action in the theatre will also make interesting reading in the living room.

Whatever the reason, volumes of plays continue to roll off the publishers' presses, and their number has not been perceptibly decreased by the paper shortage. At the moment, three volumes are on my desk awaiting comment, including Burns Mantle's (Dodd, Mead. \$3.50) ten best of the

1945-46 season. The other books are Jean Paul Sartre's *No Exit* and *The Flies* (Knopf. \$2.50), between the same covers, and Lillian Hellman's *Another Part of the Forest* (Viking. \$2). Thirteen specimens of dramatic writing are included in the batch—three French plays, one English and nine American. Miss Hellman's play, for reading pleasure, is the best of the lot.

All the plays are interesting, in the sense that a divorce story in the *Daily News* is interesting. The dialog kindles interest from the start and makes the story easy to follow. The characters and situations are clear. But only in Miss Hellman's play is there an approach to the vividness of dialog and characterization which makes dramatic literature at its best peer to other forms of fiction.

In a play addressed to the reader as well as to the spectator dialog performs the triple task which in a novel is divided among exposition, narrative and description. Miss Hellman's dialog is three-dimensional. Her characters emerge from what they say as purposeful and passionate people. They create their own atmosphere and the

MAY BOOKS

Volume three of *A HISTORY OF THE CHURCH* (\$4.00) by Philip Hughes will be ready on May 7th. This volume covers the years between Aquinas and Luther (1270-1517) in greater detail than has yet been done in English. These, the author says, are the Church's crucial years: all that has happened since is a result of what happened, or failed to happen, between them.

A SKETCH OF MEDIAEVAL PHILOSOPHY (\$2.00) by D. J. B. Hawkins is just such an historical introduction to the mediaeval achievement in philosophy as we need if we are to appreciate its full meaning and importance. We think the book fills a real need, nothing like it existed before it was written.

LEON BLOY: A Study in Impatience (\$2.75) by Albert Begala was written to help us to understand the mind of one of the oddest, fiercest and most attractive of Catholic geniuses—the man who foresaw so clearly and so angrily the doom that was to come upon the world.

HORACE: A Portrait (\$3.50) by Alfred Noyes is, as we said before, the first in a new series, *GREAT WRITERS OF THE WORLD*, and a wonderful start it is. Horace lived at Roman history's greatest turning point, was involved all his life in the mighty things that were happening, was a fellow student of Brutus, knew the Emperor Augustus intimately. Upon the whole of this period Mr. Noyes throws new light, but his primary aim is that we should meet and understand Horace himself, and in this we think he is quite startlingly successful. The book is full of quotations, all with translations, some in prose, some in lovely English verse by the author.

If you haven't had our last *TRUMPET*, do write for it. It is, if we do say so ourselves, too amusing to miss.

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crises in the story are the inevitable results of their conflicting personalities.

Sartre's plays were produced in Paris during the German occupation. His *No Exit* is a story, rather a picture, of three sinners in Hell, which happens to be a hotel room with an atrocious color scheme in which a traitor, a lesbian and a strumpet are condemned to spend eternity. The Germans probably thought it was a product of intellectual decadence, and were not too far off the beam. *The Flies* is a story of redemption through suffering, based on the Orestes myth, with a modern variation of the role of the gods. To the Greeks, the gods were as infallible, implacable and collectively impersonal as the Supreme Court. Sartre, in *The Flies*, asserts that the gods, easily identified with the Nazi rulers of France, are not aloof and impartial, but persistently interfere in mundane affairs to the disadvantage of human dignity. In both plays the dialog is as interesting as the story, but wanting in style and color.

All the plays in the current edition of Mr. Mantle's invaluable anthology were successful stage productions, the best of the year; and it may be edifying to compare their dialog as heard in the theatre with the way it reads between covers. Submitted to that test, only *Lute Song* stands up as a good reading play. It is true that Mr. Mantle does not produce the complete text of the plays he selected as the ten best of the year. His selections are published in synopsis, with what in his usually sound judgment are the significant passages, the crises, presented in dialog. Since they were culled from the crucial scenes in the best plays of the season, one can assume that Mr. Mantle's selections represent the top level of contemporary drama. Perhaps it is not fair to include the French plays in this tentative generalization, since it is possible that they have suffered in translation and other French playwrights may be producing superior writing. Limiting our attention to the American plays, we are immediately impressed by the disparity between their glamor as spectacles and their debility as literature.

Drama, of course, is always more glamorous on the stage than in the library. Indeed, one does not expect glamor to rise from a page in a book. But a well-written play, that is good literature as well as good drama, to borrow a thought from the founders of the Abbey Theatre, will offer the

reader compensations for the absence of scenery, lights, costumes and the melliflence of the actors' voices. A playwright who is poet as well as dramatist (and every playwright of the first order is part poet) writes dialog that quickens the reader's imagination; and the reader creates the proper atmosphere and background of the story as he follows the characters' lines. I first read *John Gabriel Borkman* thirty years ago. Only this present season, thanks to The American Repertory Theatre, was I privileged to see a stage production of the play. In all the years between, Borkman has been more vivid in my memory than numerous plays I have seen on the stage. I have a feeling that I shall remember Borkman long after I have forgotten nine of Mr. Mantle's ten best.

Mr. Mantle's ten best, and Miss Hellman's *Another Part of the Forest*, which is likely to be included in his next anthology, are undeniably good writing jobs. They have the competence, the precise craftsmanship, and the slick tooling one has learned to expect of *Saturday Evening Post* fiction. As stage productions, they were standard quality Broadway merchandise. But there is no challenging thought in them, no felicity of expression. One looks in vain for something resembling Ibsen's chaste prose or Shaw's exuberant humor. They are simply barren of life.

In the library one expects more of a dramatist than merely competent writing. One craves the vigorous dialog of O'Casey, the imagination of Yeats or the soaring idealism of Rostand. Those qualities are sadly missing in current American drama. Except *Deep Are the Roots* and *Lute Song*, I cannot imagine any of Mr. Mantle's

ten best being remembered a dozen years from now—or even one year after the most successful of them have departed from Broadway.

Since it first appeared in 1918, *European Theories of the Drama*, by Barrett H. Clark (Crown. \$3.75) has been a part of the standard equipment of every reviewer who takes his job seriously, and invaluable to students of drama. The first edition included the basic theory of every important critic of drama, from Aristotle to William Archer, and numerous playwrights who were theorists as well as practitioners of the art. The present edition includes a supplement on the United States, in which American critics and playwrights have their say. Among the native contributors are George Jean Nathan, Eugene O'Neill, Maxwell Anderson, Brander Matthews and George Pierce Baker.

While the volume is specifically addressed to students of drama, many of the contributions will appeal to the general reader, especially to one who likes to mull over ideas. There are delectable essays by Dryden, Congreve and Samuel Johnson, to mention only a few, and Shaw and Nathan, after their wont, manage to spice their contributions with humor. German theory is represented by Goethe, Lessing and Wagner while the French giants include Moliere, Boileau and Racine; but those are only token mentions. Every important opinion on drama, expressed in every Western tongue, is included in the volume, and some of the boys who wrote two or three centuries ago knew how to play around with words. Mr. Barrett's work is a good book for anybody who appreciates fine reading to have around.

THEOPHILUS LEWIS

Juveniles

The expansion of AMERICA's book supplement into a semi-annual affair gives us the opportunity of doing what we have wanted to do for a long time, namely, allot more space to reviewing, however briefly, children's books. Since the children's book section in the November 16 AMERICA, many good books for the younger readers have come out; a great many of the best have been selections of the Catholic Childrens Book Club. They and others will be included in the following roundup, which is divided, for your convenience, into the various age-groups

used by the CCBS in making its monthly choices.

In the picture-book section we have *All the French Fairy Tales*, by Charles Perrault, retold by Louis Untermeyer and illustrated by Gustave Doré (Didier. \$3). These stories had previously been published in two separate volumes.

Benjamin Busybody, by Lorraine Beim, Violet LaMony illustrator (Harcourt. \$2), will capture the imagination of the little ones as they follow all the doings of a little boy through a busy day. Full-color illustrations by Jay Hyde Barnum live an already exciting idea of telling the young reader or

listener about all the boats—tugs, ferries, warships—coming and going on the Hudson River. Marjorie Flack is the author of *Boats on the River*, which Viking sells for \$2.50.

A novel alphabet book is *The Kittens' ABC*, by Claire Turlay Newberry (Harper. \$2), with a cat and/or a kitten—all kinds and colors—for every letter.

Little Farm in the Big City, by Erick Berry (Viking. \$1.50), tells how the little boy reared a fine vegetable garden under the shadow of the skyscrapers.

Rain Drop Splash (Lothrop. \$1.50), written by Alvin Tresselt and illustrated by Leonard Weisgard, tells all that rain makes possible, and follows one particular drop in its journey to the sea. How the Magi come each year to the children of Spain is told by Marie Christine Chambers and drawn by Janice Holland in *The Three Kings* (Oxford. \$1.50). Clever musical verse is used by Al Graham to tell the story of Timothy Turtle and his adventures in climbing Took-a-Look Hill. Tony Palazzo illustrates (Welch. \$2).

An activities book that is good is *Music Time*, by Evelyn H. Hunt, illustrated by Eileen Evans (Viking. \$2.50). It contains 45 catchy tunes with pictures and footnotes that suggest games.

On a spiritual level for the very young is *Poems for God's Child*, by E. S. (St. Anthony Guild), simple little verses with fine illustrations by Robb Beebe.

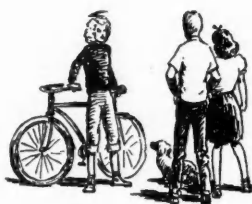
For the middle-age children's group—ages 9-11—we can start off well with a simply told true story, and an inspiring one, with Mabel Farnum's *American Saint* (Didier. \$2.50), the life of Mother Cabrini. There are black and white illustrations.

Adopted Jane, by Helen F. Daringer (Harcourt. \$2), is delightfully illustrated by Kate Seredy, and tells how a little girl finds a "real family" while on summer holiday. Louis Slobodkin tells a fine fantasy of a merry-go-round horse, who trades places with an old coach horse in *Adventures of Arab* (Macmillan. \$2.50).

Really good biography is achieved in Esther Forbes' *America's Paul Revere* (Houghton. \$2.50), which has a fine discrimination in its language and splendid pictures. Historical, too, in a looser sense, is *The Cow-Tail Switch*, by Harold Courlander and George Herzog, a collection of folk-tales and legends of West Africa (Holt. \$2).

Four Friends, by Eleanor Hoffman

and illustrations by Kurt Wiese (Macmillan. \$2), tells of a pig, a parrot, a hen and a dog, two of whom run away from their Puerto Rico home to escape being served up as part of the Christmas dinner. Other foreign scenes are the background for *Northward to Albion*, by Rosemary Sprague (Roy. \$2.50), a tale of high adventure about a young hero of the Trojan wars, who leads some of his people to England, where he becomes king; for *Pancakes—Paris*, by Claire Hutchet Bishop, George Schreiber illustrating (Viking. \$2), which tells how American pancake flour and a French boy enliven Mardi Gras celebrations; and for *Rain Forest*, by Armstrong Sperry (Macmillan. \$2.50), an adventure story of a boy's trip to the New Guinea jungle and his escape from the pygmies.



The American scene features in *Milo's New World* (Longmans. \$2.25), in which Betty Morgan Bowe, which tells of a little boy from Yugoslavia, who comes to this country with a thousand other Europeans as a guest of the government, and in *Plum Daffy Adventure*, by Elizabeth Coatsworth (Macmillan. \$2.25), the story of a summer on Cape Cod, filled with adventure and fun.

Finally, in this group, there is a *Pocketful of Rhymes*, edited by Katherine Love (Crowell. \$1.75), a gaily illustrated collection of verses old and new about things in which children are interested.

Older boys, from 12 to 16, will find good reading in this section following. A little on the Buck Rogers side, but vividly imaginative is *Angry Planet*, by John Keir Cross (Coward-McCann. \$2), a tale of a trip to Mars made by two young stowaways in a rocket ship.

More factual backgrounds are provided for the other books. *Bright Horizons*, by Anne Emery (Putnam. \$2.50), is a thrilling sea tale of post-Revolutionary days, abounding in pirates and the adventures of foreign trade. *Jonathan Goes West*, by Stephen Meader (Harcourt. \$2.25), is about a boy from Maine and his migration in the days when steamboats and

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railroads were starting. *Sequoya*, by Catherine Coblenz (Longmans. \$2.50), has as hero the Cherokee Indian who first wrote his people's language. Long Island in 1848 is the scene of *Flying Ebony* (Dodd, Mead. \$2.50), in which Iris Vinton tells the story of Jonathan and his black horse and how they have adventures and save lives together.

The American scene still dominates in *Lightning on Ice*, by Philip Harkins (Morrow. \$2), a hockey story in which the hero is tempted to play politics but wins through clean sport; in *Mountain Pony*, by Henry Larom (Whittlesey. \$2), which is for those boys who like horses and the open spaces—and who doesn't? and in *Golden Stallion*, by Theodore G. Woldeck (Viking. \$2), the story of a boy's love for and adventures with wild horses. *Thomas Alva Edison*, by H. Gordon Garbedian (Messner. \$2.50), insists on the inventor as a "builder of civilization" in a story that is inspirational and historically accurate.

Two good stories with foreign locales are: *Galapagos Bound* (Dodd, Mead. \$2.25), Felix Riesenbergs's fine tale of intrigue and danger in the exposé of an international opium ring; and *Heart of Danger*, by Howard Pease (Doubleday. \$2), a spy story of the French underground.

Older girls (the same age as the boys) will find a good biography in *Amelia Earheart*, by Shannon Garst (Messner. \$2.50), which draws well the character of "the heroine of the skies." Old New York is the scene of a good blending of romance and history in Gladys Malvern's *Ann Lawrence of Old New York* (Messner. \$2.25). Another blend, but this time of romance and mystery, is presented in *Little White Horse*, by Elizabeth Goudge (Coward-McCann. \$2.50). Vacation in the country, horseback riding and a love of the country recommended *Spurs for Suzanna*, by Betty Cavanna (Westminster. \$2).

More significant in theme is *Willow Hill*, by Phyllis Whitney (Reynal and Hitchcock. \$2.50), in which the interracial theme is well handled. High school students solve the problem when their elders bog down over it. One of the most delightful books of the year is *From the Top of the Stairs* (Little, Brown. \$2.50). In it Gretchen Finletter, the daughter of Walter Damosch, tells humorously and with warm family affection of her home life, and of the great musical figures that visited them, and indeed of the whole cultural

life of that more gracious and leisurely age.

Books of a practical nature here are *Future for Sale*, by Adele De Leeuw (Macmillan. \$2), which takes us behind the scenes in of a school where girls are trained for a career in merchandising, and *Your Manners Are Showing*, by Betty Betz (Grosset. \$2), which discusses etiquette for teen-agers.

Last, *Gilbert and Sullivan*, by Claire Lee Purdy (Messner. \$2.50), sketches dialog, verse and even a little of the

music of fourteen of the famous comic operas.

A book that may go far in getting children interested in the one world in which we now actually live (at least physically, if not quiet yet ideologically) is *You and the United Nations*, written and illustrated by Lois Fisher (Childrens Press. 60 cents). It is a simple explanation of the organizational setup of the UN, with diagram and explanatory text. Indeed, it is a good eyepener to adults as well.

Poetry

Out of the quiet of a Trappist monastery has come one of the most authoritative poetic voices of our time. Thomas Merton's is a mind sterilized of all softness and sentimentality and it bites into language with the swift sharpness of a steel die. *A Man in the Divided Sea* (New Directions. \$2.50) includes his previous *Thirty Poems* and establishes him as one of the leading poets writing English today. There is no weariness in his words, they are fresh, bright and strong; his ideas are profound but his poetry is saved from aseptic intellectualism by deep emotion. It is religious poetry of a high sort, rooted in dogma, pollenized by prayer, putting forth leaf and shoot under the Spirit Who broods over this bent world. The temptation to quote is strong but you owe it to yourself to read the book. It is difficult, often obscure, but the reward will be greater than your effort.

Reading Robert Lowell's poetry reminds me of listening to a symphony in which individually brilliant artists are under the baton of a conductor unable to coordinate their efforts. *Lord Weary's Castle* (Harcourt, Brace. \$2.50) again reveals Mr. Lowell as a poet of vision with a rare sense of vocabulary and strong imaging power; there are passages of great strength and beauty but these strike me as gleams in a general gloom of unintelligibility. One does not mind poetry which requires arduous reading, but the mind rebels at symbolism which constantly stagnates into embolism.

Another Catholic poet who has not been fully appreciated is A. M. Sullivan. His *Stars and Atoms Have No Size* (Dutton. \$2.75), poems of science and industry, is an amazing acceptance of a poetic challenge. In a learned and penetrating foreword, Mr. Sullivan asks some pertinent questions about the place of a poet in an industrialized noteworthy on its own; but in con-

junction with the verses which follow, it really amounts to a fine chapter in intellectual and creative autobiography which many a modern poet could ponder with profit.

An anthologist is, etemologically, a gatherer of flowers; and that charming occupation has unmistakable implications of whimsy and arbitrary choice. You may not legitimately argue if a man prefers dahlias to orchids or, like Sandburg, likes biscuits with his hyacinths. If you care to read anthologies you must choose editors whose discernment you respect and accompany them society. The preface would have been sympathetically on a conducted tour of the meadows and hot-houses of poetry. Mr. Alfred Noyes obviously qualifies as a competent cicerone and his *The Golden Book of Catholic Poetry* (Lippincott. \$3.50) is a work of real distinction. There are startling omissions, stimulating inclusions, old favorites and newcomers which ripening time will make into old favorites.

Mr. Noyes has also written an introduction for Theodore Maynard's *Collected Poems* (Macmillan. \$3.50) in which he declares that this distinguished man of letters has written "poems that are actually better than at least twenty of the poems selected by Palgrave as the best of their kind over a long period of time." This is an indirect and gracious way of placing Mr. Maynard in his proper, high and well-deserved place. Obviously the unforgettably beautiful "Dwell with me, lovely images" will live; but in perverse peasantry I myself am vastly attracted by such small pieces as "Tragedy" which the profound might dismiss as fanciful.

John Manifold's *Selected Verse* (John Day. \$2.50) is a sad example of a good poet with a bad case of inflamed ideology. From the poems dedicatory to "Comrade Katherine" through the reverent devoir to May Day and the

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Really, that is too drastic a way to put it. But this is a call for cooperation for help in whatever degree you feel able.

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We ask your cooperation in telling parents about it. We would like to do this by sending you some promotional material, enclosed in envelopes, which may be given the children to take home.

There is no other economical way to reach these parents, who are anxious to have their children read good books. And you know, as we do, that children are anxious to read our selections, which are good books, because they are interesting and absorbing. And because they enjoy these books, they help form the habit of good reading, so important and necessary to mental, moral and spiritual growth.

The Catholic Children's Book Club was established in December, 1945, and now has over 3,000 members. Of these, 500 are schools.

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Our Selections Committee is composed of four experienced Catholic librarians, who work constantly with children and children's books. They know what children are reading, will read, and should read; and all these factors are considered in making selections.

Books are mailed to members at \$1.75 each; the regular retail cost varies from \$2.00 to \$2.50. Any book that is not acceptable for any reason may be returned. As few as four books a year may be accepted, and each month each member receives a free News Letter* describing the selections.

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Forecast

The risks of publishing being what they are these days, it is rash to forecast just when a book will appear. Publication schedules are still getting jammed up and the poor publisher will announce a book for two months in advance, only to find that he will not get the finished book till long after all his hair has fallen out.

However, here are some books that will appear shortly after this supplement sees the light. Some will actually be on the bookstore shelves by then; others will come along in May and early June—after that time there will be a lapse in publishing until the fall avalanche starts in.

First, there will be as usual the handful of controversial novels. The big one, if we are to credit the publisher, will be Sinclair Lewis' *Kingsblood Royal* (Random House). It is, we are warned, the most daring book Lewis has ever done. What makes it daring is the fact that it deals with the Negro problem. There is nothing especially daring about that, else many of the editors of this review might long ago have been awarded the Congressional medal. We will just have to wait to witness Lewis' bravery.

Speaking of the inter-racial theme, another book is announced that sounds as though it will have more substance to it than the Lewis job. It is *White Shadows*, by Guy Nunn (Reynal and Hitchcock), which deals with another racial problem that is as acute as the Negro one but less heard of—the problem of the Mexican-descent people living in our southwest. It is claimed that the book is warm, intense and in a good sense shocking.

Martin Flavin has a novel coming on the subject of some Spanish refugee children seeking a haven. It is *The Enchanted* (Harper), and reports say that it is written in a beautiful atmosphere of childlike phantasy and dream. We shall see.

Those who like historical fiction will welcome the news that Bruce Lancaster has another on the way. It deals with a Civil War scene as it tells the thrilling story of the Rochembeau Rifles with the Army of the Potomac. It is called *The Scarlet Patch* and will be published by Little, Brown.

Leaving the novels (and there are many more that might be mentioned, but let's spread your anticipation to other fields), we come to two pieces of good news in the general literature department. Those who have read the

scattered stories of J. F. Powers, the young Catholic short-story writer, will welcome the appearance of his *Prince of Darkness* (Doubleday). Mr. Powers has done some superb stories and hope is high that this collection will keep to the heights.

In *Pray Love Remember*, we will greet for the first time another talented nun. Sister Consolata Carroll tells in these sketches of a wholesome, happy, turbulent, sane and sound youth in a large Catholic family. Farrar and Strauss will bring it out and we will all be looking for it.

Germany, on which few books have been written of late, as our reviewer in this supplement was constrained to remark, features as the subject of two books that will arouse wide interest, as they deal with a question that has long needed an airing—namely, were there some who actually worked against Hitler within the Nazi *festung*? The an-



ALFRED NOYES

swer, or at least the first tentative shapings of an answer, are given in Ruth Andreas-Friedrich's *Berlin Underground* (Holt) and Allen W. Dulles' *Germans Underground* (Macmillan).

Russia is still in the news—have you heard?—and two books are bound to be widely read and discussed. They are John Fischer's *Why They Behave Like Russians* (Harper), whose tone and message may be gathered from the fact that the title originally planned for it was to have been *The Scared Men in the Kremlin*. Then Edgar Snow, the veteran correspondent, will issue through Random House his *Russia Must Have Peace*.

In the international sphere, still another book will deal with Spain and the Franco Problem. Emmett J. Hughes, who will be gratefully remembered for his *The Church and the Liberal Society*, will make his *Report from Spain* (Holt), and it will probably be sober, scholarly and totally unbiased. It will

certainly rouse interest and discussion.

Politics is always a hot topic, and when a man goes out to do a job on political bosses many an ear is cocked. William M. Reddig will be assured of that reception for his *Tom's Town* (Lippincott), which will be an investigation of the Pendergast machine. Not a little interest will attach to the book for the reason that Mr. Truman had once some connection with Mr. Pendergast.

To revert for a little to the novel, Dutton has one coming that is referred to in the advance publicity as an American Dostoevsky. It is the story of an alcoholic, but we are assured that it is not just another clinical study. It will be called *The Story of Mrs. Murphy*. Natalie Anderson Scott is the author and the lady in the title is none other than Mrs. Barleycorn.

Another *The Yearling* is promised us in Dana Faralla's *The Magnificent Barb*, only this time the love of the youngster is for a horse. It is said to have the same freshness and poignancy.

In the Catholic field, an important announcement is that of the Great Writers of the World series, which Sheed and Ward has now in preparation. The first of the studies will be Alfred Noyes' of *Horace*. Francis MacMonns will evaluate Boccaccio. We need to keep the classics alive and one fine way to do it is to have them assessed by important writers of today. Others in the series will be announced, and are eagerly expected.

Bruce announces the coming of the Rev. Francis L. Filas' *Family for Families*. Those who liked his *The Man Nearest to Christ*, a study of St. Joseph, will be expectant for what he has to say of the Holy Family.

Longmans, Green has *Difficult Star* coming, Katherine Burton's biography of Pauline Marie Jaricot, the foundress of the Society for the Propagation of the Faith.

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